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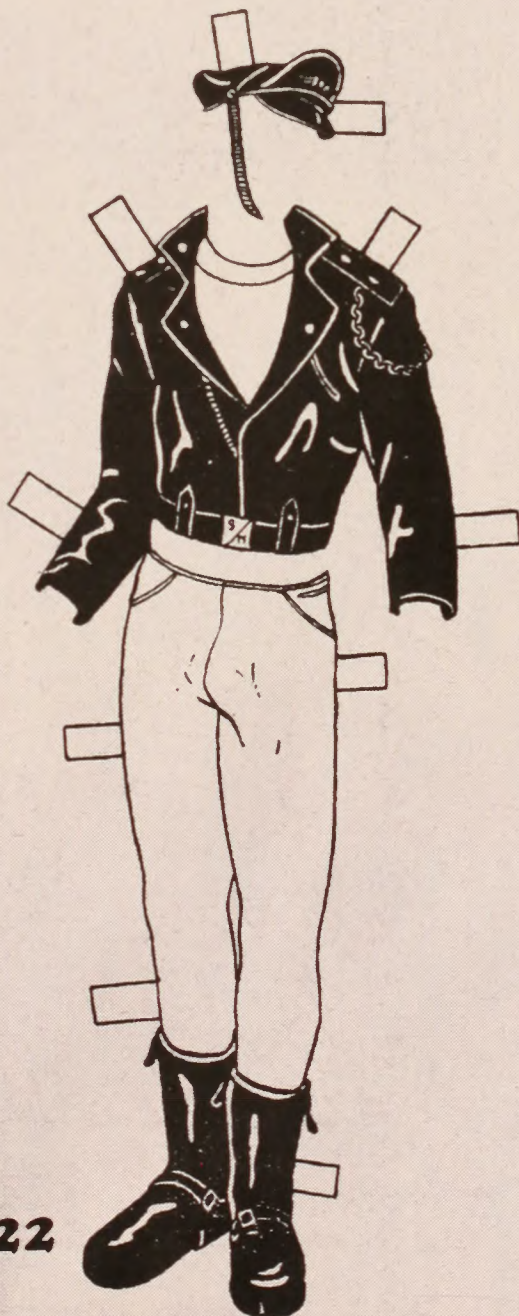
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# the body politic

gay liberation journal



**Gays**  
**in fantasyland ... p. 22**







I ... WANT TO ...  
LEAVE ... THE ... LAWS ...  
THE WAY ... THEY ... ARE ...

I BELIEVE — AND MY  
WIFE AND MY FAMILY ALSO BELIEVE —  
THAT DISCRIMINATION AGAINST ANYONE  
BECAUSE OF HOW THEY ARE MADE IS ...  
UNACCEPTABLE IN MODERN SOCIETY.

WELL ...  
YOU DIDN'T THANK US  
IN '69 ...



**GAY RIGHTS?**



## editorials

### every one of us

This summer a court in Saskatoon will decide whether men and women can be fit parents in the eyes of the law. The occasion for this broad decision is an attempt, detailed elsewhere in these pages, of a woman's former husband to deprive her of her children solely on the ground that she is homosexual. The woman could defend herself, as have many others under such circumstances, by denying her own sexuality. Instead, she will contend in court that her homosexuality is irrelevant to her fitness as a mother. In choosing this course of action, she has chosen to defend, not just herself, but every one of us.

But court actions are costly, even when the cause is just and the result is vindication. For this reason, the gay people of Saskatoon have started a fund to aid the woman in her fight. We hope that all of our readers will consider the implications of this case and give to the fund. Not everyone feels that he or she can risk supporting the gay movement through participation in organisations and demonstrations. But a money order sent through the mail endangers no one.

Only by working together as a community can we secure justice for ourselves. A courageous lesbian is fighting for you at the risk of losing her children. Give her your support.

(For details on how to give to the fund, see the notice on page 5).

## no small accomplishment

The Gay movement in Canada has just concluded the most ambitious and important campaign in its history. The end of the recent federal election campaign on July 8 marked the culmination of over a year's work by the National Gay Election Coalition (NGEC), a concerted effort by twenty gay organisations across Canada to make gay civil rights an issue in federal elections.

The re-organisation of NGEC marked gay liberation's coming of age in Canada. Gone for the most part were all the 'paper endorsements' by various groups committed to gay liberation in principle but not in practice. The effort proved that it is at least possible for the various Canadian gay organisations to put aside their differences and work for a common concern. For the first time, politicians were confronted by a highly organised homosexual lobby incorporating gay citizens from nearly every part of the country.

Whether or not all of this has had any effect upon politicians can not yet be determined. In so far as legislation is concerned, it is unlikely there will be any immediate results. Nor will anyone be surprised at the small number of candidates who took the time to express their views on gay rights. What is important, though, is that the questionnaires returned will enable the gay movement to determine its friends and enemies in Ottawa. Although too early to present a detailed analysis of the questionnaire results, it is nonetheless evident that most of the support for gay rights comes from the New Democratic Party, whose replies outnumbered the two major parties by three to one.

Perhaps the single most important aspect of NGEC was its value as an educational vehicle for the movement. The publication of the NGEC booklet, **HOSEXUALS: A MINORITY WITHOUT RIGHTS**, was a milestone in the production of movement literature. This highly professional publication, which outlines the laws which perpetuate gay oppression, proved invaluable in acquainting politicians with a deplorable situation. That most of the candidates for Parliament received an attractive informative booklet on the need for full civil and legal rights for gays is in itself no small accomplishment. Politicians now, at least, cannot truthfully argue that they are unaware of legislation or attitudes that discriminate against Canadian homosexuals.

## letters

### male standards

Dear Body Politic:

I am writing *The Body Politic* in objection to the review by Tom Warner in the April issue, in which he accuses the newspaper *Long Time Coming* of being "sin-plistic and unprofessional."

As a regular reader of *Long Time Coming* and an active lesbian-feminist, I find that this paper articulates very well those things which are of importance and relevance to me. I also find it strange that the very person who gave *The Body Politic* such a favourable review happens to be on its collective. For a paper which purports to represent the gay community, I find it extremely male-oriented, aside from the few token articles on women. In addition, I don't feel that anyone has the qualifications to judge what is or is not a good woman's paper. Although *Long Time Coming*, like any other paper, is not perfect, it will most assuredly not be improved by adopting male standards of "professionalism", which for the most part consist of most intellectual jargon, aimed at a small elite. Women have different priorities (especially gay women, who suffer double oppression) and consequently seek contact with their sisters on a gut level rather than isolating themselves in a haze of abstract ideology and structured red tape, which I find so characteristic of male organizations.

Louise Young  
of Montreal Gay Women

As a member of the *Long Time Coming* Collective, I would like to express my displeasure concerning the review of *Long Time Coming* in your last issue.

I also resent the comments concerning the lack of professionalism of *Long Time Coming*. First, the writer does not define the fact that *Long Time Coming* is printed on a Gesteiner rather than by offset; I question his snobbery. On the other hand, if his definition of professionalism is based upon what is considered professional by the staff of *The Body Politic*, - i.e., by a group of MALES - I strongly protest. Women are no longer content to be measured by male value judgements and the *Long Time Coming* Collective is no exception.

Personally, I find much of *The Body Politic* too intellectual and dry for my liking. However, I have never assumed that this is because of a fault on the part of *The Body Politic*. I assumed that I am not interested because *The Body Politic* is written by and for men, who are into a sort of intellectualism that the feminist and dyke movements are escaping from. I would expect that non-sexist males would accept the right of women to define their own priorities.

Further, in contradiction to what is stated in *The Body Politic* article, *Long Time Coming* is a national paper. The majority of our subscriptions are from outside Quebec and the paper is sold in centres across the country and in the US.

Finally, in no way do I wish to imply that *Long Time Coming* could not be improved. I expect that all of us involved in movement papers hope that, through much effort and hard work, our papers will gradually improve and grow.

Jackie Manthorne  
Montreal

### literally appalled

Dear Body Politic:

After having received a copy of issue number 13 of the *BP* from Montreal, I was literally appalled to find an article on page seven denouncing the Gay Montreal Association. Firstly, after having worked there for almost one year, and being very much involved in all that was happening around the centre, I would like to say that I personally who was in charge of public relations for the centre, said so it that all advertisements, announcements, and even poetry and short stories that I wrote were written in french and in english.

As to the centre's being afraid of the press and cameras, that is not only insincere but pure bull. Last year one of the other persons involved in the centre, and who is now secretary, and I went on a talkshow for two hours here in Montreal talking about homosexuality and the centre, and the response was excellent. After that we did a program for Radio-Canada radio, and that was also a good program. Shortly after all this, and after my leaving



# contents

the centre, a group of the centre's workers did a television program entitled "Homosexuality As It Is". So, you see we have done a lot for and by the Gay community.

It shocks me to see after having been involved with us for such a length of time that Guy-Lavoie-Coyette and his crowd of separatists could denounce and disturb the name of such a hard-working and important organization, and it repulses me more to see that you could have the nerve to print this false and repulsive letter without looking into the facts. If you are out to help the community grow and prosper, then check out stories before you print them, or you and your staff shall be very embarrassed when others send you letters stating what I have said.

Alain-Joel Herscovitch  
Quebec City

## a generous spirit

Dear Body Politic:

A lovely interview with Dennis Altman, and some intelligent, graceful letters (Michael Lynch, Nils Claussen, Allen Young) in your May-June issue will make me buy the next one. I sense a generous spirit in these four men, something growing, the source, I think, of the only valid liberation - of thought from dogma, of expression from rhetoric, of persons from the monolith. (Which monolith?) Take your pick.)

Yes, gay solidarity, but yes, yes, YES, freedom for the human spirit. Will The Body Politic help?

Michael Riordon  
Toronto

## necessary tyranny?

Dear Body Politic:

Although not the author of the letter protesting the appearance of the Friedenberg interview (issue #12), I would like to reiterate my support for the main points expressed in that letter.

That our original letter bore some of the characteristics of a "personal attack" on Friedenberg is very unfortunate and may well have contributed to the disorientation of our critics. But that cannot excuse the radical-baiting and scare tactics scattered through the replies of Messrs. Claussen and Lynch.

There is a real need to restate our objections: Professor Friedenberg's views - his ideology - are political, and constitute, for the most part, a rehash of standard conservative ideas on sex and gay liberation. That he has a right to hold these ideas is undisputed ... and irrelevant.

What is relevant - in fact what is crucial - is the publication of his views without comment or criticism in the BP. We maintain that the act of featuring this interview without comment lent his views the inescapable moral and political authority of the entire newspaper - a small journal whose avowed aim has always been the "growth of gay consciousness".

The gay liberation press is small and limited in means. On the other hand, the anti-gay media, enormous and influential, offer platforms to anti-gay-liberationists, both gay and straight. This means that Mr. Claussen's attempt to identify gay liberation spokespersons with those whom the establishment has set up in comfortable authority is ludicrous in the extreme -- a mirage dissipated rapidly by the reality of power and material advantage.

It also means that we may be unable to afford the luxury of being directionless -- a dubious virtue in the best of circumstances. For do not sexual politics impose upon us the unpleasant tyranny of choice-between reactionary, anti-homosexual views and the progressive ideas of liberation? And doesn't this tyranny extend itself to editorial responsibilities in a newspaper with political goals? If that is hard to grasp, how may we come to understand the process of liberation? For have we not the obligation to ask: liberation from what? And isn't calling editorial responsibility "censorship" -- in the context of our limited means -- like equating aggression with self-defense, a murderously irresponsible juxtaposition?

Or to extend the argument to a banal comparison: Tricia Nixon, who may very well be "vulnerably human", is one woman whose views are, not found in the pages of Ms. magazine because the latter is not a vehicle for giddy debutantes. And does it take a monumental investigation to understand why?

Walter Blumenthal  
Toronto

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## THE BODY POLITIC

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## EDITORIAL COLLECTIVE ©

The collective opinions of the journal are expressed only in editorials.

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## news

# Picketers refuses GPE publication

A company in Steinbach, Manitoba, Derksen Printers Ltd., has refused to print an educational booklet because it presents homosexuality favourably. The publication is being produced by Project Understanding, an OPI-funded project in Winnipeg (see story on this page). The refusal resulted in a protest demonstration by gays for equality; a Winnipeg civil rights group, and has attracted considerable broadcast and press publicity.

According to Richard North, a member of Project Understanding, Reliance Press of Winnipeg had agreed to print the booklet on June 25th. However, trouble arose when Derksen Printers Ltd., a firm to which Reliance Press subcontracts its business, refused to accept the job. Mr. Eugene Derksen, owner of Derksen Printers Ltd., stated to the press: "I don't have to dip in the package to earn a buck. I don't have to print for those bastards and I don't have to explain why".

Mr. Derksen's analysis of the situation was confirmed in more delicate terms by an official of the Manitoba Human Rights Commission when Project Understanding brought the matter to the attention of the Commission. Mr. Larry Hout, Executive Secretary of the HRC, indicated that had the printing job been rejected for reasons of religion, ethnic origin or race, this rejection would be a violation of the province's Human Rights Act, but that the act does not protect people from discrimination because of sexual orientation.

The lack of any channel of legal redress placed the project in considerable jeopardy, since few printing firms are willing to work with a format and small quantity (5000 copies) required by Project Understanding.

Gays for Equality reacted quickly and fairly to the situation, following a meeting at which the group discussed the matter, spokesperson Bill Lewis said that GPE had condemned the incident as "an outrageous example of the victimisation and oppression of homosexuals in our society". He compared the refusal to "the flagrant disregard for human rights practiced by the most restrictive of totalitarian states". Lewis announced that GPE would picket Derksen Printers Ltd.

On July 2nd, members of GPE and representatives of the Women's Place in Winnipeg threw a picket line in front of Derksen Printers in Steinbach. The announced purpose of the demonstration was to protest Derksen's discrimination against gays and to focus public attention on the lack of legal protection against such discrimination.

Derksen attempted to remove the picket by telling the demonstrators that they couldn't use "his" sidewalk. When he was informed that the sidewalk was public property, he withdrew from the matter.

## New paper on Prairies

Gay West, a newspaper serving the Prairies, has been initiated by Saskatoon Gay Action. With news coverage of western events, a community page of Prairies' organizations and regular columns, it is billed by the publishers as "an instrument to break down the walls that hide us from one another," particularly on the Prairies, where "many gay people, through choice or circumstance, live in rural areas where there is no organized gay community." The first issue consists of six pages. For further information, contact: Gay West, PO Box 1662, Saskatoon, Sask.

The picketers were continually harassed by a delegation of Manitowish, who hurled epithets and threats and chanted anti-homosexual religious slogans. Fast experience with harassment and attention to homosexual demonstrators led GPE to request RCMP protection for the picketers. The request was refused on the grounds that "the [RCMP] don't get involved in such matters".

Although the picket did not cause Derksen's mind, it did assist in capturing the attention of the local media, which generally reported the event positively and fairly. In addition, the story was given fairly extensive treatment in the Toronto Globe and Mail.

Project Understanding has been able to find another printer to handle its business, although the firm is located some 50 miles from Winnipeg. Distribution of the booklet to people in professional and social services, for whom it is intended, will soon proceed.

Commenting on the demonstration, GPE spokesperson Lewis said: "While this picket has been a success, it represents only a first step to an increase in pressure on the Manitoba Human Rights Commission and on the federal government to introduce legislation protecting the human rights of homosexuals".

## Ontario groups gather in K-W

A regional gay liberation conference took place at Waterloo University in Kitchener-Waterloo on May 18th, 19th & 20th. About 70 people from Ontario gay organizations and representatives from Saskatoon and Montreal attended what was unanimously considered a very successful conference.

The conference was organized by Waterloo Universities Gay Liberation Movement (WULGM) around the theme "Gay Liberation and Human Growth". Activities included encounter exercises, small group workshops, and social events.

The workshops which were oriented to the human potential movement discussed "Counselling Gay People", "Gay Community", "Gay Women", "Masculinity/Femininity", and "Power and Politics". Political discussions covering activism in electoral politics and the creation of a national educational coalition were sponsored by Toronto GATE and WULGM.

At a final planning session, the conference endorsed GATE's proposal for the formation of the Coalition for Gay Rights in Ontario. Also approved was WULGM's proposed Gay Alliance for Information and Education in Canada (GATECAN).

## Church chartered

Canada's first Christian gay church became official Sunday June 9 when the Toronto Metropolitan Community Church receives its charter. In a special service at Holy Trinity Church, the Reverend Troy Perry, founder of the church, presented the charter to the congregation and its minister, the Rev. Bob McFie.

The service included a weekend of activities, including TV interviews, a public forum featuring Troy Perry, and a dance at Holy Trinity.

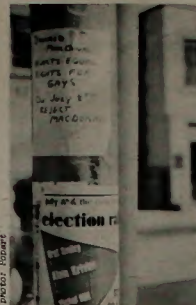


Photo: Stewart

## Mystery signs attack bigot

Two weeks before the federal election, signs appeared mysteriously on buildings and walls in downtown Toronto. Placed strategically near major gay commercial establishments, the posters urged gay voters to "elect Donald MacDonald" at the polls because of his refusal to support gay rights.

MacDonald, Liberal incumbent and Minister of Energy in the Trudeau cabinet, represents the riding of Toronto, which gave the signs because of his refusal to support gay rights. MacDonald was re-elected on July 8th.

## Prairie paper won't print ad

The Western Producer, a prairie newspaper, has refused to carry an advertisement for the Telling Friendship Society (TFS), a gay community organization in Saskatoon. The Society has filed a complaint about the incident with the Saskatchewan Human Rights Commission (SHRC).

The TFS submitted a short classified ad to the Producer on March 12. The ad simply described the organization as being "for homosexual men and women" and gave a telephone number and mailing address. The Producer's business manager, Mr. Fisher, rejected the ad as "unsuitable". "This is a family paper," said Fisher. "And we do not wish to upset any readers on this point. It is to make a buck". An identical ad has been carried by other newspapers in the region for over one and half years. The Society appealed to the editor of the Producer, who upheld the refusal. Finally, the Society lodged a complaint with the SHRC. The complainant states that the refusal is a violation of the province's Human Rights Act, which says that "every person and every class of person shall, under the law, enjoy the right to freedom of expression through all means of communication, including speech, the press, radio, and the arts". The SHRC has agreed to investigate the matter.

Commenting on the incident, Dr. Peter Millard, TFS President, said: "The Western Producer has used a conspiracy of silence about homosexuality, all too common in the media. Our refusal to accept this is helping to maintain the bitter alienation that many homosexual men and women have suffered through no fault of their own".

## Western gays hold conference

Saskatoon Gay Action hosted a prairie gay conference on the prairie gay community in the Saskatoon of May 18th & 19th in Saskatoon. Over twenty delegates, women and men, attended the two-day conference.

Representatives were sent to the Council of Gay Organizations in Winnipeg, the Gay Alliance Toward Equality in Edmonton, and Saskatoon Gay Action. Also present were observers from the Lesbian-Feminist Collective in Edmonton, Edmonton's Club 70, a conservative social organization, and from the Gay Alliance Toward Equality in Toronto.

The Saturday session began with a brief report from each of the organizations on its history and activities. These presentations revealed that each of the activist groups were undertaking campaigns for inclusion of the term "sexual orientation" in their respective Human Rights Codes. The delegates from Edmonton reported that a greater sense of community was developing in the city and was manifesting itself in growing cooperation between GAT, the Lesbian-Feminist, and the social club.

The afternoon session began with the showing of "Pulse News", a film by and for gay women. This was followed by an extensive discussion of the relationship of women to the gay movement. The GATE Toronto observer, Tom Warner, then gave a brief report on the National Gay Election Coalition. The session concluded with a discussion of the relationship between activist groups and social organizations.

"In summary, funding for activist groups, community support for gay rights, council bills, and human rights legislation were the topics covered."

Before adjourning, the conference passed a number of resolutions concerning the upcoming national conference in Winnipeg. Included in these were a recommendation that a national foundation be formed to obtain funds for the gay community and to finance a defence fund for pursuing gay rights in the courts.

GAT Edmonton was selected to hold the next prairie conference at the same time next year.

## OYF programme funds 2 groups

Two gay projects have been funded by the federal government's Opportunities for Youth programme this summer in Winnipeg. The other is in Montreal.

In Montreal six gays, 3 women and 3 men, have been given \$1000 for organizing a counselling service to operate out of the newly opened Gay Montreal Centre. The grant will be used to provide counselling, to set up encounter and consciousness-raising groups, and to operate a "bureau" complementing their services to the gay community, the organizers will also provide information, referrals and to the parents of gays. The grant expires September 3rd.

\$1000 was given to Project Understanding in Winnipeg. Its purpose is to disseminate "accurate, non-mythological" information about homosexuality to professional and community workers in mental health and social services agencies. They are already making presentations to the staff of such organizations and will distribute a 24-page booklet "Understanding Homosexuality".

The Winnipeg gays also plan weekly coffeehouse meetings where gays can discuss their problems. They are already past a half-hour programme for radio and plan a television programme. The grant runs to August 16th.



## news

# Woman fights for children in court

A lesbian mother who asserts that her sexual orientation does not make her an unfit parent is waging a legal battle in Saskatoon to retain custody of her children. Gay and women's organizations across the country, as well as individuals, are making donations to help cover the legal fees in the potentially precedent-setting case.

The woman, who does not wish to be identified pending disposition of the case, has two children, a 9-year-old daughter and a 3-year-old son, by her ex-husband. Last December she obtained a divorce and was granted custody of both children. The divorce followed a separation during which she established a household with her children and another woman who is her lover.

The woman's former husband subsequently appealed the custody decision on the ground that a lesbian is not a fit person to raise children. In particular, he charges that it is harmful to the children's welfare to live in a home occupied by two women having a homosexual relationship.

Besides taking court action, the former husband illegally took custody of the daughter by picking her up from school one day and refusing to return her to her mother. Despite the fact that the woman is the legal guardian of the children, the court which is hearing the case has confirmed this action by ruling that the man may retain custody of the daughter until the case has been settled.

The case against the mother rests upon the testimony of a former acquaintance who is now married and pregnant; she claims to be straight. She has related a number of stories in court to support the allegation that the home of the two lovers is a bad environment for the children. The mother and her lover dismiss the stories as fabrications.

Unconsciously has been used as a ground for seeking to deprive divorced women of their children in the past in Canadian courts, but this is believed to be the first time that the respondent in such a case has based her defence on the contention that homosexual orientation is not in itself sufficient to establish parental unfitness. For this reason, the decision of the court in this case is likely to set a precedent affecting gay mothers and fathers everywhere in Canada.

The decision to fight for the custody of the children and to defend their sexuality has been expensive for the lovers. The two women have been forced to sell some of their possessions to cover legal fees. For the same reason, the mother's lover, who has been taking care of the two children at home, has had to take a job. Saskatoon Gay Action (SGA) has responded to

the dilemma of the pair by establishing a legal defence fund which will collect money for legal costs in the case.

Because of the possible national ramifications of the case, donations for the fund are being sought from all parts of the country. Among the organizations which have made contributions so far are Saskatoon's Zodiac Friendship Society, the Vancouver Women's Bookstore, the University of Ralph Homophile Association, and the Gay Alliance Toward Equality in Edmonton. Donations have also been received from various individuals in Toronto and Saskatoon. About \$600 has so far been collected.

The extent of the response to the request for funds has prompted Doug McQuinn, former president of SGA, to observe "It appears that at long last the gay community in Canada is coming together and helping one another."

Those who wish to donate funds to help a woman keep her children can send a cheque or money order to:

LEGAL DEFENSE FUND  
P.O. BOX 1662  
SASKATOON, SASK.

(Make your cheque payable to the Zodiac Friendship Society.)



Waterloo drag queen, Jackie Thomas.

## Jocks reject drag queen

One of Waterloo's best-known drag queens, Jackie Thomas, recently won second prize in a "High Lip" contest for the shortest headline at an Engineering Undergraduate Society sponsored dance at the University of Waterloo.

Jackie was disqualified, however, when she was discovered to be a man just before walking up to accept the prize. After a period of confusion, the third-place winner was awarded second prize and Jackie given only an honourable mention.

The contest apparently did not want to tarnish their image before the TV cameras filming the event. Only certain things, it seems, qualify for entrance at engineering functions.



## Body Politic and GATE share new premises

The Body Politic and the Gay Alliance Toward Equality (GATE) have opened new offices in downtown Toronto. The two organizations will be sharing the facilities of a recently acquired storefront at 135 Carlton Street. The new offices provide more space and a more central location, permitting the two organizations to expand their services to Toronto's gay community.

## Liberals, Conservatives boycott meeting

On Thursday, June 15, GATE Toronto sponsored a public all-candidates election meeting at Ryerson Polytechnic Institute in Toronto.

Most of the candidates in the Toronto city core were personally invited to participate. The majority of the Liberal and Conservative candidates found various reasons for being unable to attend. The campaign organizers for Ron Atkey (Conservative, St. Paul's) went so far as to try and sabotage the meeting by attempting to get the Toronto Star to print a cancellation of the announcement of the meeting. Lou Yanhou (Liberal, Broadview) committed himself to attending a week in advance, but pulled out the evening before, stating that he would accept a subsequent invitation to visit a senior citizens' home. Despite a petition of protest signed by 25 gay voters in the riding, Yanhou refused to reconsider. Bill Jackson (Conservative, Rosedale) had indicated he would attend; however, he later claimed to have no knowledge of the meeting.

## NDP support

As a result of a GATE Toronto presentation, the registered neo-fascist Party Riding Association in Metropolitan Toronto has passed a resolution in support of the inclusion of the term "sexual orientation" in the Ontario Human Rights Code. The Association has subsequently written letters indicating their support of GATE's efforts to have the necessary amendment made.

## Ont coalition formed

A coalition of gay organizations across Ontario has been established. The main aim of the coalition, to be known as the Coalition for Gay Rights in Ontario (CGRO), is the amendment of the Ontario Human Rights Code to include the term "sexual orientation" in the list of general categories enumerated therein. The coalition will co-ordinate the efforts of the thirteen gay groups in the province in this sphere. Each organization will select a representative to a co-ordinating committee. The idea of the coalition was first proposed by GATE Toronto and endorsed by the recent regional gay conference in St. Catharines-Matthew.

The new premises have already attracted considerable attention from passersby in the neighbourhood, which includes a large gay population. The office is open during the morning on Tuesday, Wednesday and Friday only; afternoons and evenings every weekday; and on Saturday afternoons. The new phone number is (416) 961-9389. People interested in our work are welcome.

Six candidates (SND, Communist, Revolutionary Marxist) did come to address the more than 100 people who attended the widely publicized meeting. All the candidates expressed their general support of gay rights and answered questions from the audience.

The first speaker, Jack Sharip (NDP, Spadina), in addition suggested that a change in classification by Canadian psychiatrists similar to that of the American Psychiatric Association would make legislators more receptive to changing their attitude to gays.

Daniel Goldstick (Communist) indicated his support for gay civil rights but spoke generally of economic issues.

Maurice Desjardins (NDP, Rosedale) indicated his support for homosexual marriage and an end to discrimination in employment.

Irene Smiley (Revolutionary Marxist, Greenwood) stated that his party felt that autonomy towards gays was exploited to mask the basic problem of capitalist oppression and that until the ideological structure of society was changed homosexuality would continue to be exploited, perhaps commercially in the future.

Barbara Cameron (Communist, St. Paul's) stated that while agreeing with the Revolutionary Marxist position she felt that civil rights in existing societal structures were necessary to alleviate present discrimination.

Larkin Robinson (NDP, St. Paul's) stated that if elected he would urge the NDP caucus to take an official position in support of gay rights and that he would introduce legislation supporting such rights.



Brent Smiley, Revolutionary Marxist

## Victoria gets new group

The number of organized gays in Canada continues to increase - Victoria, B.C. recording the latest addition. The new group, calling itself the Gay People's Alliance was formed by six people on April 28.

GPA issued a Statement of Principles calling for repeal of anti-gay legislation and for changes in attitudes and institutions which have a "closet door", not of our own making. "In this end they plan to work closely with other groups throughout Canada. A press release approving the greater Victoria press of GPA's formation along with its Statement of Principles has also been issued.



## news

## Partial win for Brunswick 4



Adrienne Potts, Pat Murphy, Sue Wells, and Heather (Beyer) Elizabeth.

Adrienne Potts, one of the "Brunswick Four" women, was convicted May 31st of "causing a disturbance" and sentenced to three months' probation without stipulation.

The Brunswick Four are lesbian militants who were beaten, assaulted and arrested by police on January 5th after an infuriated male chauvinist abused them and poured beer on them at the Brunswick House pub in Toronto. Two of the four, Heather Beyer and Pat Murphy, were acquitted of the charge of causing a distur-

bance. The Crown dropped a charge of obstruction against Beyer. The fourth woman involved, Sue Wells, was never charged by police. Former Liberal cabinet minister Judy LaMarsh defended the women in court.

In a decision called "the Potts case," Judge Carl Nelshers found that a disturbance had been caused by the actions of the Potts, but that there was insufficient evidence to convict the other two. In testimony, however, little difference was drawn between the ac-

tions of the four women. The women feel that Ms Potts was singled out and "beat up" by police in testimony, partly because of her past militancy and partly because she laid assault charges against one of the arresting officers.

Constable Hall of the Metropolitan Toronto Police goes to trial July 16th, charged with common assault in connection with the case.

A feature of Ms LaMarsh's defence was a written brief detailing precedents in Canadian law tending to support the view that a defendant's actions had to be proven cause of the creation of an actual disturbance before conviction could occur on the charge in question. Although the testifying policemen contradicted each other in estimates of the alleged "crowd" that gathered at the site of the incident ("a dozen", "twenty-five", and "fifty"), the judge felt obliged to find Ms Potts guilty.

Another highlight of the defence was Ms LaMarsh's use of the issue of feminism. LaMarsh argued that a mitigating circumstance which justified the defendants' behaviour was their sense of outrage at being set upon and thrown out of the premises while the male aggressor was allowed to continue drinking.

The case has elicited great sympathy and attention in the gay and civil rights milieu. Letters to the Police Commission demanding an explanation of police actions prompted police to visit and telephone the letter-writers, actions widely regarded as attempts at intimidation.

Twenty-five supporters, the manager called the police. When he was informed that the picketers were acting within their rights, a compromise was offered. He agreed to allow the gays to leave the court in the afternoon out, exonerately they accepted.

Members of Toronto's Gay Alliance Toward Equality used the prison to file a formal complaint with the Ontario Human Rights Commission but he was unsuccessful. The Provincial Affairs committee of GATE is further investigating the incident.

In the meantime the 434 Yonge St. location has been closed.

## Gays hold impromptu picket

## Lewis gives 'general answer'

David Lewis, national leader of the New Democratic Party, was questioned four times on gay rights during the election. In Vancouver, Edmonton, Winnipeg and Toronto, Lewis gave basically the same answers to questions concerning changes in anti-gay legislation.

His position is best shown by his response to a question from Robert Cook, a member of GATE Vancouver, on COWA's "Investigator's Programme." When asked whether he and the NDP supported inclusion of "sexual orientation" in the Bill of Rights, he replied: "I have said several times...that any discrimination for sexual orientation is not justified. But I don't think that the Bill of Rights is the proper place to put that kind of provision and, too, if you go into detail of that sort, a bill of rights would become a book...But I think if there is anything in various statutes which discriminates against people because of their sexual orientation, I don't think that should be there." When asked specifically about the Immigration Act, however, Mr. Lewis evaded the question. "I have given you the general answer which would govern our attitude in every direction."

## Liberal crank cheers queers?

The following note from David Bradshaw, Liberal Candidate for Perth-Milton, was scribbled on the back of a letter sent out on behalf of GATE.

"This is a private question between a man and a woman that in my opinion has no need for legislation in the Parliament of our country. A persons sexual desires are his or her own business, and I say so. Whether 'turns your crank' as long as it does not interfere with other people."

Did you ever carry on over a corn head and rye? A handful of gay men and women did at a Toronto dell and they were evicted.

The manager of Humpty's, a delicatessen at 404 Yonge, expelled the customers, not for mockery of the meal, but for their all-too-demonstrated disrespect. Describing themselves as "street pays", the evicted retaliated that same day, May 31, with impromptu pickets in the afternoon and evening.

About fifteen sign-bearing demonstrators marched without incident in the afternoon, but in the evening when they had returned with about

## Lesbian mother harassed

Most gay people try to lead untroubled lives, their sexuality secured within the confines of a quiet domesticity. This was the lifestyle of Cheryl Freeman of Don Mills -- a suburban Toronto suburb where she lives with her two-year-old daughter, mother and female lover -- until her homosexuality was disclosed in late June.

A weekly newspaper, the Scarborough Mirror, reported that Cheryl was being harassed by the Ontario Housing Corporation because of her gayness, despite the fact that the OHC was aware of her sexuality and made no objection when she lived in its Jameson development. The paper also reported that her neighbours had demonstrated some hostility.

Following the news coverage, Cheryl was subjected to increasing intimidation: a swastika was painted on her back door with the message "move queer", eggs were continually smashed against her windows and fires were set in a garage adjacent to her three-bedroom house. Most terrifying, however, were the night prowlers in the backyard. "No one leaves the house at night because I have seen what mad straight people can do to gay kids," she said.

According to Cheryl, her com-

plaints to the police resulted in the advice that "the best thing you can do is move out, either in a suburb." And while "I have 12 years of street-fighting behind me," the 25 year old woman did not confront the prowlers because queer-bashers, she said, usually attack off hours.

Cheryl is taking the form of a demand that Cheryl's mother and lover sign written statements to the location of their current residence. In this regard, she and her lover have contacted the Community Homophile Association of Toronto with a view toward the possibility of picketing the Trust-firm which oversees the Don Mills OHC development.

Subsequent to the Mirror's second article, Cheryl received additional support from some of her neighbours along with offers to help her find a new home. With this show of sympathy, Cheryl decided to await further developments before setting on a course of action.

## OHRC yawns at discrimination

Informal protests regarding discrimination on the basis of sexual orientation have been lodged with the Ontario Human Rights Commission. The Human Rights Code does not at present charge against one of the most serious forms of discrimination. However, at the time of recent meetings with representatives of the Commission, GATE Toronto was informed that they were willing to document and mediate in cases where such discrimination has taken place. In order to test this promise, three informal complaints were submitted since formal complaints are as yet not permitted.

The first case was lodged by Ron Dayman on behalf of The Body Politic. In the course of the latter's attempts to find suitable office space, a landlord refused to deal with the publication when it was discovered that it was a gay liberationist journal. The Commission documented the case and contacted the landlord in question. However, since the Commission has no jurisdiction in the area of anti-gay discrimination they were unable to bring any pressure to bear on the party involved.

The second case was submitted by Jerald Moldenhaw, a gay activist who was fired from his social service job in a public library after only four weeks without any reasons being given.

The third case was filed by Glad Day Books when the Toronto Star refused to accept an ad from the gay liberation bookstore. When asked the reason, the Star answered that they refused to accept ads which tend to "promote for the homosexual movement." The Star has recently accepted ads for gay dances and the M.C.C. but still refuses ads for The Body Politic. The Glad Day complaint was also lodged with the Ontario Press Council which last year condemned the Star's refusal to print The Body Politic ad. Upon learning of the Press Council complaint, the advertising manager for the Star phoned the bookstore to say the ad would be reconsidered if the word "gay" was changed to "homosexual." This token compromise was refused.

As yet there has been no definitive official response from the Human Rights Commission concerning the latter two cases.

GATE spokesperson Ron Dayman stated that "the ineffectiveness of the Human Rights Commission in dealing with these cases of blatant discrimination shows the imperative need for legislation which will specifically protect gay people."

## HELP

You can help us in our efforts to bring the news across Canada. Send us news and all clippings with gay content from your local newspaper or magazine. No mention is too small. Send it even if you think we have it. It's important!



Cheryl Freeman holds her two-year-old daughter



## news

# Chilean fascists terrorize gays

The military junta which brutally overthrew the democratic elected government of Salvador Allende in Chile last September is currently conducting gay pogroms. This follows upon a political strategy used by the right before the coup to discredit Allende and his supporters by calling them *maricones* — a Spanish slur similar to fagot.

Jim O'Hiter, an American on-the-spot observer prior to the takeover, reports that queer-baiting was part of the right wing's general strategy to prepare the populace for the military intervention by trying to turn them against the left. "The main slogans were that Allende and all the leaders of his party were homosexuals. This was the big cry of the right: *Maricones! Maricones!*" said O'Hiter, who is now on a US speaking tour in support of Chilean political prisoners.

After the coup the regime claimed to have discovered sexual devices and pictures depicting Allende engaging in homosexual acts with staff and with Cuban premier Fidel Castro. The policy of the regime is evidently reflected in the words of one demonstrator *Aliter* quoted as saying, "the communists are terrible, they are all *maricones*. They ought to be killed."

One of the dead is *Iola Pinales*, a well-known Santiago gay. The homosexual liberation front of Argentina in a declaration issued to gays throughout the world reports that *Iola* (a nickname), although a native of Uruguay, was "taped, tortured, castrated and murdered by groups of military men. Scores of homosexuals have suffered the same fate, such deeds are commonplace in Chile." Bodies are left decomposing in the streets for several days to terror among the populace — this is all part of a massive and systematic repression by the Pinochet government. The front reports that in the 1950's the thames regime had hundreds of gays drowned in the Pacific — on at least one occasion a boatload of "homosexuals" was sunk.

## U.K. bans poetry

A shipment of copies of the *Male Use*, an anthology of gay poetry edited by Toronto poet Ian Young, has been seized and burned by British customs officials. The books had been shipped by a US publishing company for distribution and sale in Britain.

Mr Young described the burning of the books by the British government as "just like Nazi Germany".

The action followed by just a few months the destruction under similar circumstances of another gay book, *The Gay Liberation Book*, which was destined for sale in Britain.

In its declaration the RFA calls upon Chilean gays to join the Active Resistance and calls for whatever assistance latin American and world homosexual communities can give to help them. "The death of *Iola Pinales*", states the declaration, "shows us once again that to be homosexual is a manifestation of human affirmation and dignity, something the fascists cannot understand."

One response from gays in Canada is to write the *homocurial* Mitchell Sharp, Minister of External Affairs, suggesting that the Canadian movement — in light of its recognition of the military regime — make representations to the Pinochet government demanding an end to the murder of gays. Another possible line of action is to confront local homophobic international groups suggesting that they also take up this issue.

(This story has been compiled from facts drawn from issue 36 of the *Gay Liberator*, and from the recent Spanish *Libertad* issue of *Gay Sunshine* and *Gay Tag*.)

## Portugal's gays join revolution

Gays and women have joined in the revolutionary movement which has arisen in Portugal since a military coup replaced the previous civilian dictatorship in April. The Portuguese gay movement made its first public appearance as part of the massive working class demonstrations on May Day, the international workers' holiday. One march in Oporto, the country's second largest city, included a banner proclaiming "Gay liberation". Two weeks later for calling itself the Movement for Revolutionary Homosexual Action published a statement declaring that gays had been victims of "the most authoritarian juridical and social repression" and demanding the freedom to live as gays.

The statement called for the abolition of a law prohibiting "vice against nature" and demanded sex education in the schools that would not discriminate against homosexuality. The revolutionary gays announced the birth of an anti-repressive sexual movement to accompany the anti-repressive political movement. They described homosexuality as a force of destruction against bourgeois morality since it exists outside of and in opposition to the family, which they said, "Lara More considered the institutional basis of capitalism". Their statement ends with the slogans: "Long live homosexuality! Long live the revolution!" (from *Gay Liberator*)



Repression in Chile: Leftist workers have been arrested, killed or thrown out of work.

## CHE conference plans strategy

Over 600 gay people from all parts of Britain attended the Second Annual Conference of the Campaign for Homosexual Equality (CHE) in Malvern, England from May 24 through 27.

The proposals of the Working Party on Law reform provided the most contentious issue at the conference. Formed in 1973 to draft comprehensive proposals for a complete revision of U.K. sex laws, the group delivered a report which many, particularly members of the Scottish Minorities Group (SMG), felt was inadequate in dealing with several important areas of British sex laws. The SMG had also opposed the year before the decision to draft wide-ranging proposals and had argued for a policy with more limited objectives.

In a move to counter the general tenor of the Working Party's Report, the CHE circulated seven pertinent questions among the delegates, and moved a motion based on them. The resulting controversy provoked a

13-hour debate which culminated in a compromise motion that attracted the enthusiastic support of the majority of the delegates.

The resolution consisted of 4 sections: items for immediate action, for age long-term reform, items for further study and a time-table for putting the first part into effect.

A draft bill, defining among other things age of consent as 16, has been prepared and circulated by the CHE's legal advisor, Iain Cowen. CHE's legal advisor, its final version is not expected to be ready until mid-September. Iain Cowen's assessment of the 4-day conference, whose members hope to have their resolution before the Parliament in Westminster by late fall.

## Unitarians balk at rights move

The Canadian Unitarian Council defeated a motion in support of gay rights on May 19, 1974. The resolution called for changes in the federal and provincial human rights codes and the immigration act to provide equal treatment and protection for homosexuals. A corollary to the motion also called on Unitarians to "enter into dialogue with their homosexual members and with the homosexual community."

The defeat surprised Unitarian Gay Caucus members, for in order to be placed on the agenda in the first place, a resolution must receive a 2/3 vote in favour from a country-wide parish poll.

Commenting on the defeat, Flein Blair, a Toronto gay caucus member, said: "This means most Canadian Unitarians are not yet even willing to talk to gay people. We must now decide whether or not [our spiritual, social and other needs] may best be met in our own gay fellowship outside the present denominational structures."

## Activists beaten

On Monday May 27, Ron Hayman and Walter Klinger, two members of GAY Toronto, were harassed and physically attacked by members of the audience at the nomination meeting of Alastair Gillespie, a Liberal candidate for Etobicoke riding.

The demonstrators displayed the general attitude of the audience towards them as hostile. As they handed out leaflets, one member of the audience called out to the recipients, "Don't take that kind of garbage!" Then, as Prime Minister Trudeau was addressing the crowd, the attackers struck, throwing Ron Hayman to the floor, and bloodying Klinger's nose.

After the scuffle, Liberal Party organizers attempted to evict the gay demonstrators from the meeting, claiming this was for the purpose of restoring order. When GAY members responded that their attackers should more properly be ejected, the Liberal officials told them to "fade away."

# National Gay March

Sat. August 31 in Winnipeg

CELEBRATING THE SECOND NATIONAL GAY CONFERENCE!

For further information contact:

GAYS FOR EQUALITY  
(206) 474-8216

come out!



Ontario Gay

Pride March

Sat. August 17

TORONTO

A MARCH FOR GAY RIGHTS

for information contact:

THE GAY ALLIANCE  
TOWARD EQUALITY  
(416) 961-9389



# National Gay Election Coalition

## What It's All About

The National Gay Election Coalition (NGEC) was formed in 1972 as a means by which civil rights for homosexuals would become a topic of concern and discussion in federal elections. Responding to a suggestion from Vancouver's Gay Alliance Toward Equality, sixteen gay organisations focused the NGEC in readiness for the 1972 federal election.

For this first effort, the NGEC sent out a questionnaire and covering letter to candidates seeking election. The ten-point questionnaire asked the candidates for their views on legislative action which they considered to establish full civil rights for Canada's two million gay citizens. Candidates were also approached at election meetings and asked to publicly state their views on gay rights. Both Robert Stanfield and Pierre Trudeau were confronted in this manner. For the most part, though, the first NGEC effort was minimally effective, due to hasty organisation and poor co-ordination. But the coalition did not disband after the 1972 election. It was decided to re-organise and begin immediate preparations for the next vote.

At a conference in Ottawa in May 1973, Toronto's Gay Alliance Toward Equality presented a strategy for a renewed NGEC effort. This new strategy called for the publication of a booklet which would: a) outline those federal laws which permit discrimination against homosexuals, b) provide a list of proposed legislation designed to guarantee full civil rights for gay people, and c) explain why both of the above measures were needed before gay people would achieve equality. The scope of NGEC was thus narrowed to the specific areas of employment, housing, and legal injustices, in the hopes that a platform would be put forward that candidates could more readily support. Under this plan, the Canadian Election Map would be divided among the participating organisations and each would be assigned a specific area in which to distribute the booklet and accompanying questionnaire. It was felt that under such a scheme, candidates would be more willing to respond to the NGEC proposals. They would be forced to recognise that gay voters in their own areas were involved. GATE Toronto was selected to co-ordinate the publication and distribution of the NGEC materials.

In early 1974, the NGEC booklet **MINORITIES: A MINORITY WITHOUT RIGHTS**, and its questionnaire were printed both in English and French. When the July 8 election was called, distribution of these by twenty gay organisations was begun in British Columbia, Alberta, Saskatchewan, Manitoba, Ontario, Quebec, and the Maritimes. Nearly all candidates from the three major political parties and a goodly number from the less established ones were polled before the end of the election campaign. In addition, the leaders of the three largest parties were approached by the NGEC members by members of the gay movement and asked to state their position on legislative changes. In our next issue, we shall provide a detailed analysis of the results of the latest National Gay Election Coalition poll.

YOUR RIGHTS NOW

NDP candidate Ludin Robinson at GATE's all-candidates meeting.

Quite apart from reporting how the various candidates responded to the questionnaire (which will be done in issue #15), a number of aspects of the 1974 NGEC can be cited as having importance for the coverage. There were statements by the national party leaders and other political luminaries, demonstrations at public rallies and candidates meetings, and, faint as they were, the first signs of straight media interest.

The positions of the national leaders were not very different from those stated in the past. Prime Minister Trudeau repeated his argument that the Liberal government had amended the Criminal Code in 1969 and implied graphically demonstrated the sort of oppression that gay people face every day. At one public meeting in Toronto, members of GATE were verbally harassed and physically attacked. Similar occurrences took place at other meetings in Toronto and at the Trudeau rally in Quebec. GATE members attended a number of meetings at Toronto City Hall where they were met with such derisive remarks such as "Get the queers out of here!" Several times the audiences heartily applauded anti-gay statements by candidates. In Guelph, the gay picketers were met with hissing, jeering and other forms of verbal abuse. Most candidates, however, failed to view such incidents as indicating a need for changes in existing legislation. Only on rare occasions, such as the one at a meeting in Winnipeg, did the audience applaud remarks supportive of gay rights.

Public meetings proved to be the most valuable forums in which to raise the question of gay rights. One of the most important events of NGEC occurred in Guelph where four members of the University of Guelph (UG) Association picketed the Prime Minister at a rally. In similar endeavours, cabinet ministers and other prominent politicians were questioned in Vancouver, Winnipeg, Toronto and Ottawa. Another important advance was made in Toronto where the Gay Alliance Toward Equality sponsored a public all-candidates meeting. This meeting was significant because the events surrounding it clearly indicated which of the parties supported gay rights and which did not.

The public meetings were instructive in that they not only helped to establish where each party stood on the NGEC proposals, but they also graphically demonstrated the sort of oppression that gay people face every day. At one public meeting in Toronto, members of GATE were verbally harassed and physically attacked. Similar occurrences took place at other meetings in Toronto and at the Trudeau rally in Quebec. GATE members attended a number of meetings at Toronto City Hall where they were met with such derisive remarks such as "Get the queers out of here!" Several times the audiences heartily applauded anti-gay statements by candidates. In Guelph, the gay picketers were met with hissing, jeering and other forms of verbal abuse. Most candidates, however, failed to view such incidents as indicating a need for changes in existing legislation. Only on rare occasions, such as the one at a meeting in Winnipeg, did the audience applaud remarks supportive of gay rights.

Early in the election, GATE Toronto sent out copies of the NGEC booklet along with a press release about the coalition to all members of the national press, the news services, various alternate papers, and gay publications around the world. Many errors in other parts of the country issued similar releases to the media in their areas. Despite this, most of the events concerning NGEC went unreported in the straight press.

Only the media in Winnipeg, Guelph and Montreal seemed to consciously devote the Winnipeg Free Press, the Montreal Star and the Montreal Star to a story on NGEC and its purposes and the Tribune carried an item on an all-candidates meeting at which members of Gays for Equality questioned candidates. The Guelph University newspaper, *The Ontarioman*, and the local Daily Mercury both featured articles on the demonstration with the latter even carrying a photograph bearing the caption "Gay picketers!" In Vancouver, some publicity was generated when a member of GATE in that city talked to David Lewis on radio station CKVU-TV's "Investigator's Programme". In Toronto, the public meetings at City Hall were broadcast on one of the local cable networks. But perhaps the best coverage was acquired in Montreal where the day before the election, CKVU-TV devoted its regular thirty-minute *Cross Canada Checkup* programme to a discussion of rights for homosexuals. A gay man and woman from GATE appeared on this cross country phone-in programme. The discussion centered around legislative action to establish civil rights for gays and during the course of the programme NGEC was mentioned.

### Guelph group pickets Trudeau

A gay woman reports in *The Ontarioman*, Guelph University's student newspaper (June 18), that four members of the University of Guelph (UG) Association attended a Liberal meeting at which Prime Minister Trudeau was in attendance. The four carried signs that read "Gay civil rights." The crowd's reaction to their presence consisted of jeering and hissing. But when the Prime Minister was asked about his stand on civil rights for gays, a man in the crowd yelled, "Put them in jail!" Mercury.

### The Questionnaire

1. Do you favour inclusion of the term "sexual orientation" in the Canadian Bill of Rights?
2. Do you favour an end to discrimination against homosexuals in employment in all branches of the Federal Government, including the Civil Service and the Armed Forces?
3. Do you favour legislation to protect homosexuals in employment in the private sector?
4. Do you favour measures which would restrict discrimination against homosexuals in public housing and in the licensing of such housing?
5. Do you favour the implementation of section 15 of the 1960 *White Paper on Immigration* which recommended the deletion of all references to homosexuals and "homosexuals" from the Immigration Act?
6. Do you favour the repeal of Section 155 (*Quebec*)?
7. Do you favour the repeal of Section 157 (*Quebec*)?
8. Do you favour the repeal of Section 158 (*Quebec*)?
9. Do you favour the repeal of all laws, which relate to sexual acts, which mean any, female, or marital status, with any person, only when such acts involve interpenetration, emission, violence, or lechism?
10. Do you favour the institution of a law based upon a uniform age of consent for sexual acts regardless of gender or marital status?
11. Do you favour the repeal of Section 168 (*Quebec*) which states that a person who has "sexual assault" involving violence is a criminal?

### The Booklet

A MINORITY WITHOUT RIGHTS

publication of the National Gay Election Coalition

### "Reactionary" and "obscene"

Members of GATE Toronto attended an all-candidates meeting for "Open House" riding held in Nathan Phillips Square. During the question and answer period, the three candidates in attendance were asked whether if elected, they would be willing to introduce legislation to repeal all anti-homosexual laws and the discriminatory clauses in the Immigration Act in particular. Chad Bark, Conservative candidate, eager to be first to answer, rushed to the microphone to answer with a definite "No". He went on to say that "those kind of people" should not be permitted to enter the country and implied that the bill was one of the better aspects of the Immigration Act.

Andrew Brewin, NDP candidate,

stated that he had voted for the Omnibus Bill because he felt that people should not be penalized for their "thickness". He went on to say that he would not support further changes in the laws concerning homosexuals and agreed with Mr. Bark about the Immigration Act since such behaviour should not be condoned.

The third candidate, Bret Selley, for the Revolutionary Marxist Group, remarked that the statements of Brewin and Bark were "reactionary" and "obscene" and stated that these were the kind of people who only say what the majority of people want to hear. He also opposed rights for French-Canadians and women and spoke of the "harm" to the country. He continued to say that his party was equal for homosexuals as a basic human right.



## books

## QUEBEC LITERATURE COMES OUT:

## Theory

*Homo Libre*, Jean Le Derff, René Ferron, Ed., Montreal, 1974, 139 pages, \$2.95.

"Any homosexual today who says he's free is either lying or unaware", declares Jean Le Derff in this, his second book in a year.

Coming out of Montreal, those are bold, even fighting words. They set the tone for *Homo Libre* -- a radical polemic aimed at rattling the heads of the do-goody gentilefolk who dominate the homophile crowd in Quebec. And its appearance couldn't be more timely, when successive attempts to politicize the gay scene in French Canada have been swamped by the combined forces of machismo prejudice and the well-greased machine of Montreal's Guided Ghetto.

In *Homosexuel? Et Pourquoi Pas?*, Le Derff began the process of ideological soul-searching. And if his first effort was essentially a restatement of early English-language movement literature, his second displays a more serious attempt to come to grips with the theoretical foundations of gay liberation. He once again takes the homophobes to task, ticking off the myths and distortions which liberationists will have to refute until Year 500 of the Revolution. That kind of basic self-defense is good and necessary, especially when it is accomplished with the eloquence and energy of Le Derff. Similarly, his denunciation of the "homophile" conservatives justifies itself nicely. As polemicist and propagandist (and there is no pejorative connotation to those words in this reviewer's eyes), Le Derff succeeds.

As theoretician, however, the author is not quite so successful. If one is prepared to suggest radical, even revolutionary change, one is obliged to "go to the roots" of the problem, and work up. Unfortunately, Brother Le Derff's radicalism is more descriptive than analytical-- and the reader may be uncomfortable with the resulting theory.

The most glaring--and tantalizing-- example of this problem is Le Derff's central thesis: that the oppression of homosexuals is tied inextricably to the oppression of women, to "sexism". This reviewer generally looks upon that theory with sympathy, but was unsatisfied with its development in *Homo Libre*. It is simply insufficient to describe social attitudes and derive from them great socio-political analogies. Similarly, it isn't enough to denounce oppressive institutions such as the nuclear family and patriarchal society without thoroughly investigating their origin--their roots-- if one is to construct a theory of liberation. Empirical observation of oppression merely leads the author to humanitarian "pleas for justice" without offering a clear path to liberation, that is, the act of making a better world, as opposed to the mere desire for one. In the end, one ends up with a somewhat bowdlerized anarcho-feminist rap.

Inevitably, the resulting insufficiencies lead to bald inconsistencies: having roundly condemned the "counter-culture" of the past several years as being essentially male-chauvinist-piggery in liberated costume, Le Derff fails to understand the reasons for this phenomenon-- to the point where he ends up joining the counter culture himself, "dropping-out" of society, telling us all not to worry about losing our jobs, it's better to starve as a free man to live the life of an employed closet-queer. One wonders: is that the choice?

One wonders about many of the hypotheses in *Homo Libre*, and one wants Jean Le Derff to deepen his analysis and perhaps organize his thoughts more carefully. But we're definitely looking forward to the next volume from the pen of this prolific and provocative writer.

Walter Blumenthal

## Fiction

*L'Homo-vicié*, Jean Simoneau, Les Editions du Temps, 1972, 103 pages, \$2.00.

*Le Loup*, Marie-Claire Blais, Editions du Jour, 1972, 243 pages, \$3.00, (appearing in English in August, 1974 as *The Wolf*, published by McLelland and Stewart, Toronto)

Long oppressed by the strangehold of Catholic and rural social mores, Quebec has been one of the slowest areas of the North American continent to cede to the pseudo-sexual revolution. With the sixties came a total re-evaluation of traditional values, and with this a new political consciousness which has manifested itself in a sudden flourishing of the arts in Quebec. While sexual politics have tended to play a secondary role to the politics of separatism (the gay liberation and women's movements have as yet to really get off the ground), the theme of the demystification of sexual taboos has become an important one in recent Quebec literature. Homosexuality, the most deeply rooted of these taboos, has, however, been essentially used for its shock value (hence the almost obligatory portrait of the perverted nun or clergyman). Finally, the subject is starting to be given serious consideration by Quebec authors. Michel Tremblay's plays are noted examples (see *Our Image*).

Jean Simoneau's *L'Homo-vicié*, a rather unorthodox attempt to formulate a world-view about the nature of man and society, is another example. His major thesis is that man must seek personal liberation by transcending not only his "virtues" but his "vices" (according to societal definitions of these terms), by becoming what he qualifies as a "homo-vicié" (a take-off on "homo-sapiens"). In Nietzschean terms, man must go beyond good and evil to accept himself as he is without moral qualifications. The author cries out against "psychostratification", i.e. the concepts of puritanism, sin and law which strangle the individual and destroy our pleasure of being sexual beings. From this Simoneau develops an aesthetic and theoretical argument for pederasty which he idealizes as the ultimate in relationships, a mystical reunification with one's childhood.

Simoneau's overall world-view is anarchistic in nature. At the same time he condemns capitalist society, he also condemns the theory and practise of communism and socialism. However, Simoneau's analysis seems less motivated by theoretical considerations than by his personal embitterment about society and its treatment of him, particularly because of his love of boys.

The book is also characterized by an overabundance of ideas, and since there is no real plot, characters or physical setting, this has a tendency to overwhelm the reader. It is only the presentation of these ideas which, if not always coherent, is always amusing and unexpected, which forces one to read on. However, while Simoneau poses some important problems, does he offer any real concrete solutions? The importance of the book is perhaps that it does raise these questions for Quebec society at a time when it is ready to consider them. One only wonders whether the erratic style of the book (a desired effect on the author's part) might not prevent readers from taking his ideas seriously.

A somewhat more traditional novel by a more widely known and translated Quebec author is Marie-Claire Blais' *Le Loup*. This is the non-chronological recounting of a young man's relationships from age 11 to 24 with a series of older lovers. As in *L'Homo-vicié*, the background and story are of minimal importance; the novel has no real beginning or end nor follows any real storyline. It centres, rather, around the characters and their interactions. The young man, Sébastien, a budding concert pianist who acts as narrator, provides the thematic unity of the novel as he relates his various

continued next page



## books



Marie-Claire Blais

not too-successful affairs. Each affair follows a definite pattern: almost masochistically Sebastian throws himself into a relationship where the other takes all and gives little in return, while demanding total attachment on his part, a relationship of wolf to lamb (hence the title) - in short oppressive types of relationships.

And yet *Le Loup* is not merely another attempt to paint a "not-so-gay world", for the author shows that if these relationships are unsuccessful, it is because the men he becomes attached to have been rendered incapable of a truly fulfilling relationship with another male because of their conditioning by a homophobic society: Eric, an aging composer who has spent his life envying the relationships of others, never entering one himself; Lucien, Sebastian's music teacher, a married man with children who sees his homosexuality as sinful and shameful; George, who never permitted himself to succumb to his desires until the age of sixty, when he had little to lose.

Sebastian, unlike these products of the homophobic middle class, is constantly amazed at the inability of others to accept their own sexuality. The son of a humble rural family where such sexual taboos were obviously not internalized, he has been thrown into a world which is alien to him and where he is continually cast as the corruptor of men who up till then refused to concretize their latent desires.

In conclusion, *Le Loup* is a novel well worth reading for its sensitive character portraits and for its portrayal of the nature of love and relationships. And while it is definitely not a gay liberation novel, in a more subtle manner it is perhaps a more effective means of showing the need for sexual liberation than the more blatant semi-essay form of *L'Homo-Vicié*. It is most certainly a work that will have wider appeal than the latter. One can only repeat the perennial regret that the negative side of gay relationships must persist in dominating the literary scene.

Ron Dayman

## Goodman the Poet

Collected Poems, Paul Goodman, edited by Taylor Stoehr, Random House, 1973, 466 + xxx pages, \$13.75.

On the one hand, *Crowell's Handbook of Contemporary American Poetry* does not mention Paul Goodman. On the other, Richard Howard writes of the "public irony" by which Goodman's total canon has obscured the poetry: "if he had written only poems, he would I think have held the place in American poetry today that sexuality, say, has in our assessment of human possibilities-- cen-

tral, flawed, affording occasions for joy and fulfillment."

Goodman's fat *Collected Poems* should prove the Handbook, not Howard, at fault. Edited by Taylor Stoehr, to whom one of Goodman's most loving lyrics is written, and including a sensitive "Mémorial and Appreciation" by George Fennison, the volume assembles several hundred poems in thematic groupings.

Two conditions render this poetry central: its love for our language, "for my dear English tongue"--

*forty years and more  
carefully I have copied  
the meters of my breathing  
and pruned out words not mine.*

--and its reticence (in Auden's phrase) "to say more than it meant." Goodman's prose panache fades here; his poems affirm his own claim: "I have among the Americans/the gift of honest speech/that says how a thing is."

*I am obsessed by plain facts:  
writing them literally down  
is all the poetry I can.*

The writing gives "pride if not much joy." Its homespun affection for plain speech that can produce such telling oblique wit as this couplet called "Washington, D.C."--  
"I am, like Jefferson,/on the axis but across the lagoon"  
--deftly evoking both the authority of the founding father Goodman admired and their double exile during "the dirty reign/of Johnson," can also produce a flat confrontation such as this:

*It is unphilosophical  
to take my heart trouble  
as unusual  
just because it could be fatal.*

But most astonishing in Goodman's "action of mind in English syntax" is his skill in lifting plain speech into "casual grandeur." Consider:

*About my own next years decay has strained  
my voice, and my only world falling apart;  
but these old heroes prove they know the art  
of living since alive they have remained  
--though not without surprises--all of a piece  
in the vast wreck of common sense and justice.*

The colloquial first-person life and style modulate into an expansiveness telling on an age. The short poems mourning the motorcycle death of his 21-year-old son Matthew Ready enact time and again just such a lift. What intimate horror, for instance, explodes in this glancing pun and rhyme!

*Do I imagine when I die  
--and maybe this is why I cry--  
that I will then see my son Ready  
whom I saw on the stretcher bloody?*

Goodman's homosexuality is so at home in the poems that one would never guess the drama of his public stances. If he's in love with the language, he is also lover of America (at least of the Constitution as interpreted by Hugo Black), of sister, wife and children, of an unfaithful New York City and a dirty lordly Hudson, of a North Country that cannot be completely home, and of "Gene, John, Jojoy, Jerry, Lor, and Hal," and many others--all of these manifesting an original, continuing love of the Creator Spirit who nourishes life in the killing face of "our arbitrary and inscrutable master." The full life of these poems may offend the reductionists of gay liberation, but will enliven those who know the movement as means to a transpolitical end. As Goodman wrote while assembling this volume--a task his final heart attack interrupted mid-way:

*My genius, God, as an author  
has been to bring it all together  
and show that even this  
unlikely combination can exist,*

*and now this mess of poems too.  
Maybe--but I cannot know--  
the whole adds up to more  
than the parts of my disorder.*

Michael Lynch



## books

## Unfashionable but rich

## Gay Lib Jacks

*Path of Snow - Poems 1951-1973*, E. A. Lacey, The Athlone Press, 129 pages, \$3.95.

*The Front Runner*, Patricia Nell Warren, William Morrow and Co., 1974, 346 pages, \$8.75.

There are fashions in poetry as in dress, and E.A. Lacey is not a fashionable poet. We are warned in his preface that his natural voice is iambic pentameter, and that some might dismiss him as a "decadent romantic traditionalist". Might I also warn that he frequently favours a rhyme scheme?

The danger in being unfashionable is in doing it badly and appearing ludicrous. However, one does not feel that the author of *Path of Snow* has used inadequate technical resources to vivify the stale concerns of a previous generation of poets. On the contrary, one is impressed by a sensitive mind intelligently manipulating a variety of techniques, a delight in artifice, and the realization that the most breathtaking sense of 'reality' is frequently produced by the most artificial means.

Lacey is Canadian, gay, a native of Lindsay, Ontario and the product of a deeply Roman Catholic family. He left Canada when he was 21, and except for brief visits back, has lived successfully in Texas, Mexico, Central & South America and the West Indies. Our country hurt Lacey; his is a voice crying because of the wilderness "with its snow-white people/coloured like the insides of apples", and though it is tiresome, tiresome, tiresome (here at least he is fashionable) to hear one more expatriate voice decrying all things Canadian, he does work some better than average variations on the theme. The Canadian Sonnets are a case in point -- virtuoso writing with thematic integrity, they shaft the notion of a recently liberalized Canada where "cock-sucking's legal":

*And they are wrong; something is setting in  
but snow turns ice and hardens as it thaws;  
the frost runs in the people, not the laws;  
winter is on the lips, not on the land;  
crazier than snow, treacherously tame,  
a Puritan people without sense of sin.*

Some of the best work though are memories of those Lindsay days. "The Closet" conveys to me a sense of absolute terror, but it is more than just a carefully constructed re-creation of a child's phobia. Its many layered, almost operatic finale captures in a few dozen lines every bleak moment of the faggot as a young boy. That is typical of Lacey's work. His longer poems are seldom only what they set out to be -- a poem about turtles becomes a reflection on the inevitability of the poetic process; a piece that seems to be concerned with the rich variety of Brazil echoes with intimations of mortality.

When his poems don't work, it is frequently an uninspired sentimentality which weakens them. "Almost an Animal" could have as its protagonist one of those saucer eyed Kean waifs that wrench the hearts of the bourgeoisie. Though there are none other quite so blatant ("Guatemala" comes close), there are elements of it in better pieces. "Bright Star" begins with heaches and moons but is saved by the lovely, driving vulgarity of its close:

*I sometimes think I should have been a whore  
stretched on some beach or bed, my legs apart,  
my red cunt beating like another heart,  
taking the endless tide of men that pour  
in tormented past the dark unknown doors,  
the men who fight and kill and fuck and fart  
while the sea dreams new dreams....*

This is a rich collection. It does some highly unfashionable things; and by surviving the risk of being un-modish, presents us with the truly fashioned.

Gerald Hannon

I know that I am hungry for literature which reflects the contemporary gay experience. Here is a brand new novel in which gay characters are warm, sensitive human beings, aware of gay oppression and fighting back against a homophobic society with pride, dignity and militancy, yet without the crudeness or the trite clichés of pornography. There is much to enjoy in *The Front Runner*, even if it is just the unique experience of reading what may be the first attempt at an overtly gay liberationist novel.

Having said this, I think it is only fair to state that by and large the story told is largely fanciful, even futuristic, and the heroic masculine characters are not the faggots that most of us know.

The hero of the story is Billy Slive, a track star who is thrown out of college along with two friends, also gay track stars, for being gay. They transfer to a small artsy-craftsy school where the track coach is Harlan Brown, whose gayness caused him to be fired years before from his job in a prestigious college. Billy and Harlan fall in love and before long they get married. Billy becomes a gay studies teacher, but he also goes on to compete in the 1976 Olympics in Montreal, continually waging a vigorous and beautiful battle against the viciously anti-gay sports establishment.

One can only wonder how it is that Patricia Nell Warren came to write this book with its detailed insight into the world of gay men and the politics of gay civil rights and the quest for gay dignity. Her awareness of the gay male world seems comprehensive, but also rather superficial. It's incredible how she manages to weave in reference to just about everything -- the Stonewall riots, gay churches, gay weddings, sado-masochism, hustling, the baths, etc.

While I recognize that competent, masculine gay athletes do exist, it seems too easy and perhaps unfair to make one of the heroes of a gay liberation novel. It is a hero prototype gay readers will love more easily (because we have been trained to worship masculinity), and it is one straight readers will accept more easily (because they are less comfortable with our femininity).

I was unhappy with the characters' anti-women attitudes, not because they expressed these attitudes, but because they went largely unchallenged. One of the book's most unlikely characters is a militant lesbian who becomes the mother (by artificial insemination) of Billy's child. Billy and Harlan (100% faithful, by the way) are hung up on the fact that gay relationships fail to leave any progeny. It's as if a gay character can be properly heroic only if he is absolutely monogamous, impeccably masculine, and the father of a child. Defining the hero in this way, and still claiming to profess the values of gay liberation, the author presents us with a dilemma -- for the overwhelming majority of us are not monogamous, are not particularly masculine, and will not father any children. Are our lives and loves less valid?

*The Front Runner* proves, in fiction, that the gay civil rights movement, which is the political hero of the book, is only a small part of what we mean when we say "gay liberation". So if I call this a gay liberation book, I only mean it part way. And if I found it largely entertaining and even emotionally appealing, it is only because I did not allow the dogma and my critical sensibilities to interfere too much with this rather exciting and romantic story about gay love.

Allen Young



# our image

## HOSANNA: TWO VIEWS

Quebec playwright Michel Tremblay's "Hosanna" has been one of the most successful and controversial theatrical productions this year. The play's initial performance in Montreal was followed by an extended run at the Tarragon Theatre in Toronto, and New York producers have expressed interest in importing the entire production next season. This is the fourth Tremblay play to be performed in Toronto, and he considers it his best. His film "Il était une fois dans l'Est" was the official Canadian entry at the Cannes Film Festival this year.

The play aroused great excitement in the gay lib movement; thus, we felt two reviews were necessary to represent the varying reactions elicited.

"Hosanna" is a play concerning the scaffolding of illusions which sustain human lives. As such, it is as much 'about' homosexuality as "The Ice Man Cometh" is 'about' Skid Row. A dead-end bar for alcoholics on the one hand, a sexual orientation on the other—both are merely the culture from which the dramatic situation must grow; and both, once accepted, become unimportant. To confuse impetus with action is the mark of the insensitive theatre-goer. Now, few will leave a performance of the O'Neill play feeling they have seen a piece about derelicts in a sleazy New York bar. Yet one might be forgiven if one said (as did, for example, Toronto's Globe and Mail) that one had seen a play about the world of the homosexual. The fault is Michel Tremblay's. We shall see why.

As pure theatre, however, "Hosanna" is a stunning contrivance. It is skillfully orchestrated, moving in a series of cresting waves closer and closer to revelation. And what is to be revealed? On that basic theatrical level, we want to know what happened at that drag party, that should-have-been great moment in Hosanna's life, when she/he was to have made the grand entrance as Elizabeth Taylor in "Cleopatra", and watched everyone else die with envy. She was a failure. We learn that in the opening moments of the play; two hours later, we learn why. In the interval, we watch a unique (though I think ultimately shallow and misleading) voyage to a kind of self-knowledge on the part of Hosanna and her leather-boy lover, Quirette(!).

Richard Monette, as Hosanna, gives the performance of his career. It is a demanding role which requires he be on stage for the full playing time; and he has grasped one of the characteristic traits of the drag personality: that one is always, even when alone, a 'performer'. At his most bitter moments, he can savour the theatricality of his position, and inform his performance with those ironies. Richard Donat, as the beer-bellied, jovial motorcycle queen is also totally in command of his role—albeit a less interesting one— and he captures the leather-boy's essential cuddliness rather well.

All very fine. Snappy dialogue; tight, imaginative construction, and a final curtain bringing the two lovers together, nude, in a warm and positive embrace. Yet for all that, this is a subtly homophobic play. "Hosanna" smacks of having been written by someone with the sort of liberal mentality we have all encountered: "Sure, gay is good, you people shouldn't be discriminated against; but you know you're doing your cause a lot of harm if you run around in dresses and make-up. It's the drag queens that give you guys a bad name."

Michel Tremblay, it seems, agrees. Hosanna spends two hours looking like an accident in a costume jewellery store; yet in the last moments he is stripped, make-up is smeared off, and he quietly repeats "I'm a man" over and over again, until Quirette (who earlier let us in on the thriller that everyone should be himself) enfolds him in his arms. And what must we conclude? That drag (and therefore homosexuality, at least in the mind of the popular press) is an unhealthy illusion to which to pin one's life, and that to be "a man" is to be, look like, and act like someone we would commonly dismiss as 'straight'. Now it wasn't because Hosanna enjoyed slipping into dresses that provoked the crisis in the play. It was her illusion that life owed her one big moment, one superlatively theatrical entrance to obliterate her mean and desperately dull past which could not but fail her. Yet Tremblay never disentangles the two ideas. To

photo courtesy Tarragon Theatre



Richard Monette and Richard Donat in "Hosanna"

hear him tell it, a drag queen who'd reached some sort of self awareness would be trotting her finery down to Sally Ann's rather than realizing that costume in itself is no particular ticket to anywhere.

We must be careful with "Hosanna". It is a seductive play, and positive about homosexuality—to a point. It is difficult to suppress the exhilaration which that final embrace tends to stir. But unless we do, we are acquiescing to some very questionable assumptions about gay life.

Gerald Hannon

Hiding in their closets or at best in their ghettos, homosexuals have been so long denied any existence in the media that they rush to buy tickets and applaud whenever anyone takes it upon himself to picture them on screen or on stage. From "Ten and Sympathy" to Tennessee Williams, from "Fortune and Men's Eyes" to "Find Your Way Home", presently playing in New York and hailed as a masterpiece, it seems that playwrights have yet to write 'the' play in which gays will not be shown as sad, bitchy, guilt-ridden creatures. The latest Canadian example is "Hosanna".

Michel Tremblay specializes in the scum, the wretched of the earth, and he does it beautifully. Nevertheless, we gays must realize that in so doing, he helps perpetuate the old stereotypes, by which we are viewed as basically sick and unhappy, to be pitied at best, if not scorned or laughed at.

Whenever Tremblay pictures the wretched straights, we all know he is depicting a social minority forgotten by the affluent society, hiding in the back alleys of our glittering modern cities. But when he depicts the wretched gays, how many straights, and gays for that matter, do not assume all gays are like those in his portrayals?

No one denies of course that there are social misfits, gays and straights, who are more often unhappy than happy. But we also all know that most people adjust fairly well to their situation and make the best of it. At least we gays know it to be true of the straight world. It remains for us to tell the straight world that this is also true of us. If Tremblay is capable of doing it, let him do it. If not, he only deserves to be hailed for his dramatic skills, but scorned for his lack of social sensibility.

Jean Le Derff

(Le Derff's review is based on the Montreal performance of "Hosanna", and a reading of the text.)



## our image

## GAYS ON RECORD

In the field of contemporary music, various performers such as David Bowie and Lou Reed have made oblique references to the gay component of their sexuality. From a gay liberation stance, however, they have basically copped out, using the guise of androgyny and hip bisexuality to mask their own gayness.

Recently, however, two albums have been released by gay artists who deal with their gayness openly. They are Steven Grossman in "Caravan Tonight" (Mercury-Phonogram SM 1-702) and Michael Cohen in "What Did You Expect?" on the Folkways label (Folkways FS 2582).

"Austin you got that gypsy in your eye"

"We have found four good months behind us"

From Grossman's title song is one of several ballads dealing with his experiences as a homosexual. Grossman is not a gay performer per se, but a singer with great potential who happens to be gay. One of the best cuts on this album, "Can't Papa Blues", is a gutsy, jazzy number sung with joyful vitality. Unfortunately, most of the album is permeated with sentimentality bordering on mushiness. As well, I find him too apologetic about his homosexuality, as illustrated by these lines from "Out":

"Nothing wrong with being — (pause)"

"You know it's okay"

"Nothing wrong with being gay."

Michael Cohen comes across as a bluesy folk-rock singer much in the style of Bob Dylan, Tim Hardin et al. Like Grossman, Cohen sings about coming out. But where Grossman cautiously ventures that there's "nothing wrong with being gay", Cohen belits out his convictions in a hard-driving manner. Witness the following from "The Last Angry Young Man":

"Yeah and I can see what's really going on, O, behind your sympathetic eyes,

you're dragging round my past with you, when

the pain was internalized, and you're thinking

'a good doctor could cure you, all you need's

a woman to adore you, that's right

a good screw'd secure you."

In "Bitterfeast", a song based on one of Leonard Cohen's poems, he sings of his ungrateful lovers. In "Orion", Cohen conjures up a high school fantasy when he smoked his first joint with a friend he had a crush on.

Cohen's musical style varies from quiet folk selections using an acoustic guitar to a full blues-rock format. His voice does justice to all these styles.

Of the two musicians, I prefer Cohen's hard-driving music to Grossman, whose vocal style needs more punch and less sentimentality. On the technical side, both artists have excellent back-up musicians, though Grossman's "Caravan Tonight" is a more polished effort on a better quality pressing. It is worth noting that "Caravan Tonight" is released by a major commercial recording company, a significant development since until very recently, few record companies would sign up an openly gay artist. One hopes the advent of these two talented musicians will encourage other gay artists to come out on stage and on record.

Paul Macdonald

## LAVENDER LYRICISTS

The people who produced "Lavender Country" have gone to great lengths to prove the gay experience can be translated into song. This album, performed by the group of the same name, features gay lib lyrics set to a kind of hillbilly rock, and belted out in that all-too-imitable nasal twang we've learned to hate. My initial disconcertment, however, gave way before the power and frank sexuality of the lyrics; and even the crude and consciously (I hope) contrived voices seemed strangely appropriate. The use of such an idiom can only be ironic, for no musical style is more distressingly straight and puritanical in its depiction of life and love than Country and Western.

"Lavender Country" was produced by the Gay Community Social Services collective of Seattle, a group which runs a counselling service, V-b clinic, and organises various community educational projects. The aims of the collective are stated on the dust-jacket:



Steven Grossman

"We have all been bombarded with the values and musical expressions of the straight culture. Lavender Country's music seeks to confront the oppression gay people experience daily and affirm the joys of liberation."

Noble aims, and, I think, successfully realized in the music. "Haltting Hill Trilogy" attacks aversion therapy and the penal system;

"And if they hear any Gay-talk

A sizzle of electro-shock

Keeps his fantasies

In fascist shape...."

ending with the call to abandon reform and accept total revolution as the only alternative to present oppression: "Rise up and rip this god-damn system down/ Cause there ain't no hope till it tumbles to the ground."

Other songs picture the gay world itself, relating the difficulty of accepting one's gayness ("Straight White Patterns"), or lamenting the inability of many gays to relate on more than a sexual basis ("I Can't Shake the Stranger Out of You"). Subtle humour underlies the apparent unabashed shambles of many of the lyrics. "Can't repress my happiness/Ever since I tried your way", from the beginning of "Come Out Singin'", is pure gospel music, but you won't hear about "thin-bones groaning to be born" at many revivals.

Like so many artistic endeavours of the gay movement, "Lavender Country" may speak more to gay men than women, though most of the lyrics are general and non-sexist. One exception is "To a Woman" sung by the female lead, a quiet lyrical solo providing a momentary and much needed contrast to the rest of the album.

Robert Trow

(Lavender Country is available at Glad Day Bookstore, 139 Seaton St., 364-0231).

## FACADE

Two years ago Raphael Benclahan Photographer began an intimate essay on the children of the drag ritual.

His finest in selection were shown at Cafe La Barge Gallery on Gloucester Street (see photo centre) during May and June.

Benclahan's elegant black and white scenarios convey the innocent child and the ambiguous atmosphere of drag, the semi-proud rock defiance, the caricature, the backstage dream (it is theatre) and the transcending stage illusion (of self).

The pictures speak: men dressed as Woman Stylized desiring that role. The grain is point-blank, on occasion quick. These are portraits. They are smiling.

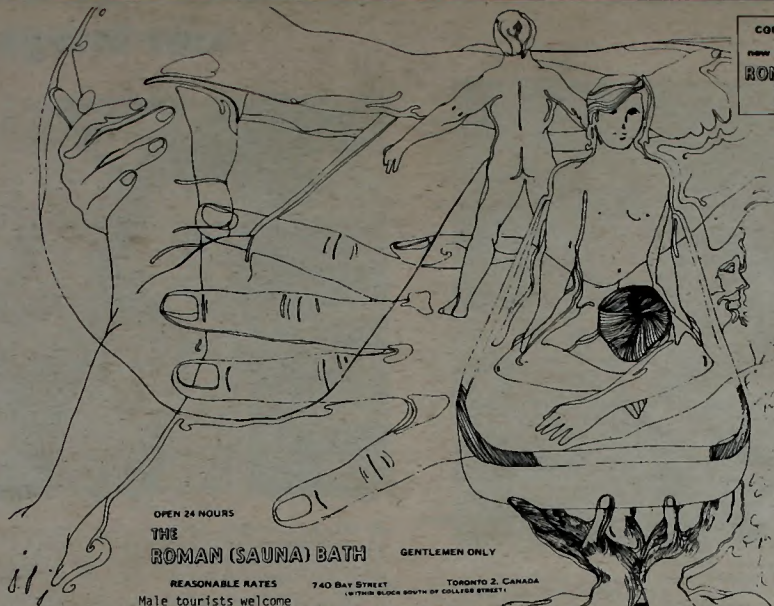
Ken Elliott



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The 1982 Book: Questions  
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# FAÇADE

A photographic essay

by Raphael Bendahan



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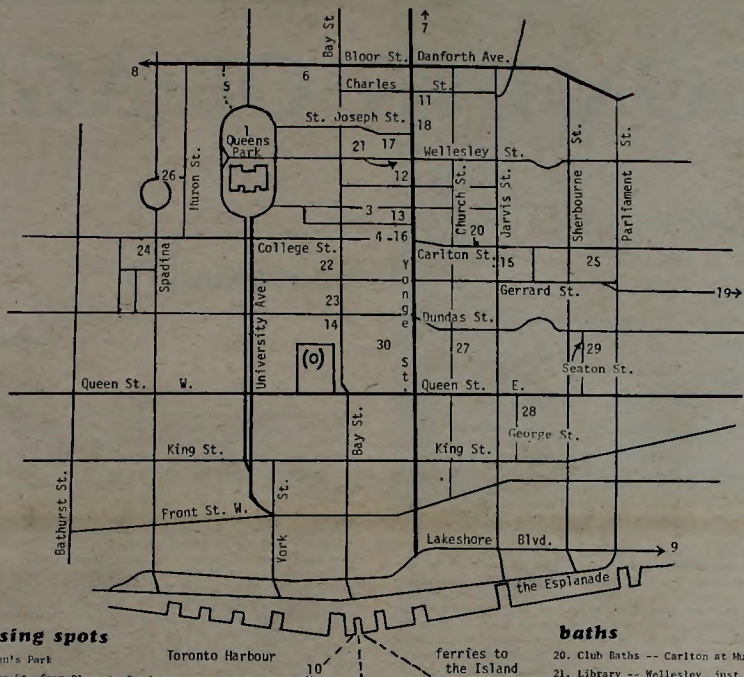








# gay toronto



## cruising spots

1. Queen's Park
2. Yonge St. from Bloor to Dundas
3. Grosvenor and Grenville Sts.
4. In front of the YMCA, and east to the corner at Yonge
5. \*Philosopher's Walk -- the walkway behind the Museum from Bloor to Hoskins
6. Inside the Colonnade on Bloor
7. David Balfour Park -- just north of this map, but still downtown. From the St. Clair subway, walk east to Avoca, then south to the park.
8. \*High Park -- in the west end. Take the Bloor subway to the High Park stop, or drive west on Bloor to just past Keele.
9. Woodbine Beach -- in the east end. Take the Queen St. car to Woodbine, and walk south to the beach.
10. Hanlan's Point -- Take the Bay St. bus to the docks, then the Hanlan's Ferry. The beach may be difficult to find; follow the pavement walkway, keeping to the right. The beach is on the lake side, at the west end.

\* Watch for police in these areas.

## bars & restaurants

11. Quest -- Yonge just south of Charles
12. Parkside -- Yonge at Broadbent. The lounge is often mixed, but the beverage room is men only.

13. St. Charles -- Yonge north of College
14. Charley O's -- Bay south of Dundas. Mainly leather and denim. Upstairs Friday and Saturday nights.
15. Carriage House Hotel -- two downstairs beverage rooms, and an upstairs lounge with dancing, where evening meals are served. The hotel is gay, as well.
16. Fran's Restaurants are predominantly gay at night. Locations: Yonge @ College, Yonge @ St. Clair, Yonge @ Eglinton.

## clubs

17. Manatee -- St. Joseph St. Toronto's most popular gay spot for dancing. Opens at 10 PM, Friday to Sunday. Men only.
18. Sugar's -- Yonge at St. Joseph, above "The Market". Opens July 18. Milk Bar -- for b's and trendies. Located upstairs from Parkside (12) Maygay -- upstairs from St. Charles (13). Men only, and licensed.
19. The "Club" -- women's gay club. Bape just south of Gerrard, east of the Don Valley. Open Thursday, Friday and Saturday nights.

## baths

20. Club Baths -- Carlton at Mutual.
21. Library -- Wellesley, just west of Yonge, upstairs.
22. Roman -- Bay south of College.
23. Terminus -- 600 Bay north of Dundas.
24. International -- Spadina south of College.

## gay organisations

25. The Body Politic -- 193 Carlton, at Ontario. 961-9389.
26. Gay Alliance Toward Equality (GATE) A gay civil rights group meeting Wednesdays in the Graduate Student Union Bldg. on Bancroft St. (W. of T. Campus). Office at 193 Carlton, Call 961-9389.
27. Community Homophile Assoc. of Toronto (CHAT) -- 201 Church, south of Dundas. Dances Friday, Saturday and Sunday nights. General Meeting Tuesdays at 8 PM. Women's night Thursdays at 8 PM. Call 862-1544 (office) or 862-1169 (CHAT Centre).
28. Women's Place -- 137 George St. A lesbian collective meets Fridays at 8 PM. Call 363-8021.
29. Glad Day Bookstore -- 139 Seaton. Gay books and periodicals. Open evenings during the week, and all day Saturday. Call 364-6731.
30. Metropolitan Community Church (MCC) Services Sundays at 8 PM, at Holy Trinity Church, on Trinity Square, off Yonge, south of Dundas, 364-9799.



# LOVE'S COMING-OF-AGE

## Edward Carpenter on Homosexuality

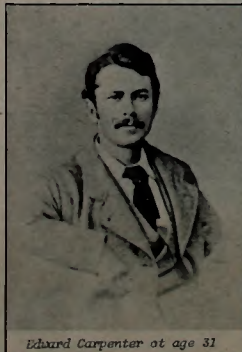
Graeme Woolston

*This article is reprinted with the permission of the author. It was originally published as a Gay Culture Pamphlet of the London School of Economics Gay Culture Society. Plans are afoot to re-issue the pamphlet if interest warrants it. Enquiries may be addressed to The Gay Culture Society, Student Union, London School of Economics, Houghton St., London WC2, England.*

Edward Carpenter was born in 1844, the son of a Brighton magistrate and one of a family of ten. He led an ordinary bourgeois existence until he was ten, when he went to school as a day boy. He remained at school till he was nineteen, and thereafter went up to Trinity Hall, Cambridge, where he read mathematics. He then decided, however, to go into the church, and in June 1869 was ordained as a deacon, and the following year as a priest. He worked as a curate in Cambridge under F.O. Maurice. In May, 1871, bad health forced him to leave Cambridge for a while; he returned in October, but by the end of 1872 he was once again too ill to go on. He spent the first six months of 1873 in Italy, and by the time he came back to England he had made up his mind to leave the church. It was not until August, 1874, that he was finally "unfrocked". He was then thirty.

What had happened in Italy was that he had decided he was homosexual and that his life must be radically

altered to take account of the fact. The final realisation was provoked by three factors: he mentions the strong effect on him of Greek sculpture in Florence and Rome. A woman relative to whom he gives the name "Olivia" also seems to have been crucial in helping him to understand himself. The third factor was the poetry of Walt Whitman, to which he was introduced in 1868 or '69, and which seems to have worked away in the underground of his consciousness during his years as a curate.



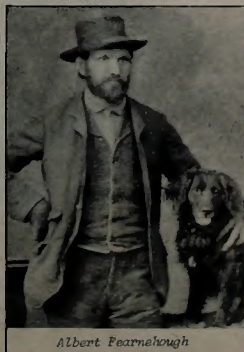
Edward Carpenter at age 31

In Whitman's concept of "Comradeship", Carpenter, like John Addington Symonds, found a homosexual ideal, something which enabled him to reconcile his sexual nature with his idealistic outlook on life.

Carpenter makes it quite clear in his autobiography, *My Days and Dreams*, that it was the poems of comradeship which most attracted him to Whitman, but he also accepted virtually wholesale Whitman's concept of "Democracy" which involved in essence a romantic identification with the working classes. In both men it seems to have had a more or less conscious sexual root. After leaving orders, Carpenter became a University Extension lecturer in astronomy and physics; this job brought him to the North of England and eventually to Sheffield. He was still in poor health till, about 1879, he formed a liaison with a scythe-maker and riveter named Albert Fearnough. In his autobiography, Carpenter has no doubts as to the cause of his chronic poor health: he attributes it to his sexual problems; and in the passage in which he discusses this, he is quite explicit about being a homosexual.

Fearnough was a married man with a family; he lived on a farm near Sheffield where Carpenter went to join them in 1880. This life, he says, "seemed to liberate the pent-up emotionality of years. All the feelings which had sought, in suffering and in distress, their stifled expression within me during the last seven or eight years, gathered themselves together to a new and more 'joyous utterance.'" (*My Days and Dreams*, p. 105) His health at last improved.

In October 1883, the entire ménage moved to a cottage which stood among seven acres of land at Millthorpe near Sheffield. Carpenter was more and more influenced by Whitman's ideas, and had now decided to take up manual labour as a market gardener; he also began to lead what he called a "simplified" life: he



Albert Fearnough



became, for example, a vegetarian. He was also now becoming deeply involved with the Socialist movement. In 1886, he was one of the founders of the Sheffield Socialist Society, originally a branch of William Morris' Socialist League.

The Fearnheoughs lived with Carpenter for ten years, and when they finally departed another family moved in: the husband in this case was a George Adams, an insurance collector who had had, however, some training as a gardener and was thus able to help with the little Millthorpe business. This family stayed for five years till it left, apparently rather abruptly, in early February, 1898. "And the next day," writes Carpenter, "trundling with the help of two boys all his worldly goods in a handcart over the hills, and through a disheartening blizzard of snow - George Merrill arrived." (MDD, p. 159) Carpenter had met Merrill in 1891: he describes him as "bred in the slums quite below civilisation... utterly untouched by the prevailing conventions and proprieties of the upper world... To George Merrill," he adds, "the arrival at Millthorpe was the fulfillment of a dream." These two were to live together till Merrill's death thirty years later. Among their guests over the years was E.M. Forster, who acknowledged one such visit to be the inspiration of *Maurice*. The two did not leave Millthorpe until 1922, when they moved to Guildford. Here they spent six final years together; Merrill's unexpected death induced a stroke in Carpenter, from which he never fully recovered. He died on June 28, 1929, having lingered for over a year, and was buried in the same grave as Merrill.



Carpenter in 1905 outside Millthorpe

Carpenter's publications fall roughly into three groups. The first, which appeared throughout the 1880's, were general critiques of the bourgeois civilisation of his time and advocated a return to a simpler life on the land. In this work his general political framework is very vague indeed, for although he associated with socialists, his own inclinations were decidedly towards anarchism. The second group of his publications comes in the mid-1890's; these are general works on sexuality and are, in my opinion, his most important writings. The last group, dating from the 1900's, deals with homosexuality.

Carpenter was one of the first people to debunk the whole late Victorian ethos: in 1889 he produced a book with the delightful title, *Civilisation: Its Cause and Cure*, which, he notes in his autobiography, shocked even radicals like the Webbs and Shaw. The use of the word "Civilisation" as a term of abuse was quite new to them (though Carpenter was in fact only transferring to England a notion that was prominent in American writers such as Whitman and Henry David Thoreau, whose *Walden* had made a very great impression on Carpenter when he read it in 1833). He was also one of the first people to begin the breaking down of Victorian sexual prudery. In 1894, a little socialist printing firm, the Manchester Labour Press, issued a series by Carpenter on *Sex-Love and Its Place in a Free Society*. They were expanded into a book which appeared in 1897: *Love's Coming-of-Age*, also brought out by the Labour Press, because no one else would take it. Once the onslaught on Victorianism had begun, however, it proceeded rapidly, and by 1915 Carpenter could write that "the tide of such literature had flowed so full and fast that my book has already become quite a little old-fashioned and demure!" (MDD, p. 197) The book received a proper publisher in 1902 and thereafter went through six editions before the First World War and a further four in Carpenter's lifetime; it was twice enlarged by him. It is undoubtedly his most significant work. His thinking on the oppression of women can be compared with analyses emerging now; and on marriage, he posits a free alliance of equals which is still to be realized.

To say *Love's Coming-of-Age* could not get a publisher in 1895 is not strictly true; in fact, Fisher Unwin had undertaken to produce it, and the type was already being set up when Unwin abruptly cancelled the contract. He had discovered that there was a fourth pamphlet in the original series, of which only a hundred copies had been printed for private circulation, namely *Homogenic Love, and Its Place in a Free Society*. 'Homogenic' is simply an alternative to the term 'homosexual', to which Carpenter objected because of its half-Greek, half-Latin derivation. This pamphlet came out in Jan-

uary, 1895, which was not a fortunate year for homosexuals. Carpenter wrote of the pamphlet in 1916:

"I... had only a comparatively small number of copies struck off - which were not sold but sent around pretty freely to those who I thought would be interested in the subject or able to contribute views or information upon it. My object, in fact, was to get in touch with others and to obtain material for future study or publication. Even in the quiet way the pamphlet created some alarm - and in the dove-cotes of Fleet Street (as I heard) caused no little fluttering and agitation; but it is quite possible the matter would have ended there, if it had not been for the Oscar Wilde trouble. Wilde was arrested in April 1895 and from that moment a sheer panic prevailed over all questions of sex, and especially of course, questions of the *Intermediate Sex*." (MDD, pp. 198-6)

What Carpenter does not go on to say is that he himself proceeded in his course with what seems in retrospect astonishing courage. In July and August 1897, less than two years after the Wilde trial, he published a lengthy article on "An Unknown People" in a journal called *The Reformer*. In the same year, this appeared as a pamphlet. Both the article and the pamphlet bore his name. In 1902 he brought out *Iolhus: An Anthology of Friendship*, a book in which friendship is clearly used as a euphemism for homosexual love. The book is an anthology from Greek and Persian homosexual writers, as well as from Whitman. In the same year he published a collection of his own poetry - he had been publishing poetry at various intervals since 1883 - which contained a number of Whitmanesque and obviously homosexual love poems. In 1906 an enlarged edition of *Love's Coming-of-Age* included for the first time a chapter on homosexuality; it was the pamphlet "An Unknown People," now given the title "The Intermediate Sex." Two years later this title was given to a complete book on homosexuality, the first of its kind (as opposed to scientific inquiries such as Havelock Ellis' *Sexual Inversion*) to appear in Britain. This book included the chapter from *Love's*





# GAY MALE FANTASIES a collage

Greg Lehne

*Fifty gay men (average age 24) filled out a questionnaire on gay fantasies which was printed in The Body Politic (issue 9). The fantasies and feelings of these men speak strongly for themselves; therefore, a selection is presented here with a minimum of comment. In the next issue, I will give a more detailed analysis of these fantasies and their relation to the realities of gay men.*

"My current fantasies involve guys I've met or recognized as gay on the street. I never invent a person...They are always real, and they are always gay, or at least I suspect they are. The guys I fantasize about aren't effeminate & neither are they super-masculine. They are quiet, self-assured in a down-played way, dressed in such a way & acting such that it is clear that they are not unhappy with their homosexuality or life in general."

"I have had conscious sexual fantasies since age 13....However, those earliest fantasies were vague and incomprehensible at the time...they involved various distantly known classmates. At this time, I thought I was the only homosexual in the world. At no time did I attempt to or desire to control or stamp out my homosexual fantasies. I remember absolutely no heterosexual fantasies, even when I had 'girl-friends.'"

"Fantasy includes a lot of warmth and love for a person. Besides mere sex there is a lot of petting, kissing, very good communication. Complete mental and physical compatibility."

"Going out with very muscular men, but with a great deal of touching and caressing."

"I'll occasionally imagine how great it would be to meet someone to love, but hardly ever think of him being a certain type, let alone get into detail about sexual activity."

● Only 30% of the reported 'sexual' fantasies mentioned specific sexual acts.

"I fantasize about someone who I think is just great. I fantasize about sleeping with him. I think about holding him close. I never fantasize about something unbelievably good-looking guy whom I know I'll never get."

● 77% of the gay men reported remembering their first homoerotic fantasy before age thirteen.

"My fantasy generally revolves around meeting the person in a natural setting... arriving home...neither of us speaks much at this point...I take the initiative with affection and somehow we levitate into the bedroom where clothing evaporates...Perhaps he sits on the bed as I stand & takes my cock in his mouth...then he is on his belly & I am up his ass. Our friendship & possible love are an underlying theme of the fantasy & inseparable from it."

"I think my fantasy indicates that I desire a warm loving relationship, with an emphasis on our homosexual LOVE rather than our HOMOSEXUAL love. I do not believe in miracles, but I believe the actual fulfillment of my fantasy is well within the realm of possibility... If I didn't believe this I'd be ready to die."

● 60% of the gay men reported fantasies about a warm, loving relationship.

"I am attracted to males often during the day. If in a position where I can daydream, I fantasize knowing him well and that he loves me as I love him."

"We are in bed. He tells me how much he loves me while he is kissing and groping me, and vice versa. We make love and go to sleep in each other's arms. We are happy."

"I dream of a sexual partner that can offer permanent friendship outside sex. Also of being in an orgy, although I have never had sex with more than one person at a time."





"Only one fantasy-- of a single dominant male lover! Very ritualistic with much love play of great variety--kissing my lover's body everywhere and being treated so in return by him. Always ends with him mounting me violently."

"Perhaps half of my masturbation fantasies are memory replays of good scenes from my past sex life-- i.e. former lovers & tricks."

● Two-thirds of the fantasies frequently involved people known by the respondent.

"Only fantasy that I'm aware of is that I think of my current 'friend' while I masturbate & wish I were with him rather than doing this alone."

"A beautiful young boy who melts in my arms. We kiss, embrace, touch a lot. Sometimes I lick his body from head to feet, sometimes he mine. Then I suck him off, taking it slow & enjoying every jolt of his body, every sigh that passes his lips. He then sucks me off. Sometimes there is a master-slave element to it with either of us assuming either role."

"Two main recurrent masturbation fantasies:

- (1) Me watching boys being beaten across the buttocks, e.g. in school (it still happens here).
- (2) Me fucking or being fucked by a boy called P, with whom I've been hopelessly and unrequitedly in love for nearly 3 years."

"A love affair with Allen Ginsberg. He's huge and has a chest of dark, curly hair. He has both a vagina & a penis with balls & much pubic hair. We make love & walk in the park & discuss poetry."



"Meeting a lover for a permanent relationship."

"By far most of my fantasies are heavy S & M, involving one other man. I'm S half the time, M the other half. Much blood and gore, peeing, leather, chains, weights, sharp objects, cigarettes & matches, torture."



"Seducing straight or heavy-butch Puerto Rican boys with much verbal foreplay (i.e. What's the wildest thing you've ever...). Lots of stuff with shit and the bathroom, swallowing farts, getting fucked by someone seated on the toilet."

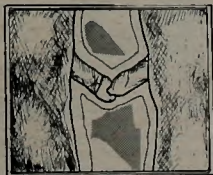
● 6% of fantasies reported by these gay men involved S&M.

"(1) Locker room fantasy. Am in high school shower room-- see another boy who is interested in me--everybody leaves--we have sex in the shower. (2) Tea room fantasy. In men's room at school. Someone opens door. I am aroused and proceed to have sex with him."

"A stable, creative, fulfilling monogamous (or predominantly) relationship which includes a home with one particular person."

"I see myself being carried through the threshold of a door by a veritable Greek God of the utmost physical handsomeness and strength, into the bedroom with red and black velvetine walls. He takes me to the bed with beautiful shimmering silky white sheets..."

"My sexual fantasies center around the penis. I dream of making love to some of my friends. I envisage their cocks to be similar to mine & to be in the excited state mine is in."



"Two types: (1) Very conventional reminiscences about past experiences or affairs about to crystallize into sex. (2) Very far out, e.g. running a gay brothel and having choice of guys, watching two others make love, then blowing them both, etc."

"I imagine everything possible, most recurring fantasies involve 13-15 year old boys. Inhaling them, smells & sperm. Being sucked efficiently by them. Fucking them. Being fucked by them."

● 4% of the fantasies of men under 25 involved men younger than themselves; 80% of the fantasies of men over 25 were about younger men, generally 18-25 years old.

"I fantasize being with a strong, virile big athletic blond, a guy with a beard, or moustache if he has a baby face. At the same time I would like him to be very romantic and subtle in bed. I hate violence. I always see myself holding his thighs and kissing him all over."



# an interview **David Watmough:** **"determined to level with the world"**

David Watmough is a Vancouver artist who has created a distinctive stage and literary personality through his monodramas. Mr. Watmough was somewhat surprised when we told him the BP wanted to interview him: although homosexuality has been a strong theme in his art for many years, it was the first time he had been approached by the organized gay community.

Much of Mr. Watmough's writing reflects his childhood experiences in his native Cornwall, England. He worked for many years as a journalist and wrote "nine or ten bad novels". His plays have been produced on CBC radio and television and he has recorded an album for Kantata Records of Toronto. His first collection of monodramas, *Aches for Easter*, was published in 1972.

We interviewed David after a performance at Toronto's Tarragon Theatre (reviewed in issue 13).

**How has your struggle as a gay man shaped and influenced your art?**

One's sense of identity is patently shaped if one belongs to a minority. Always being an outsider peeking in-- this can be an advantage to the artist. I've never been particularly paranoid about my gayness, and I don't think there has been any great courage on my part in declaring my sexuality. But if you've been in jail-- if you've been stripped of your closeness by the law, in a sense it makes you freer....

**How have your own experiences shaped your work?**

Well, there's nothing like a hit of cruising to pick up anecdotes. Mind you, that isn't the totality of the process by which my art is shaped. I don't write a diary, an autobiography, every time I sit down to write, but our experiences are undoubtedly a launching point for our writing.

**How do you relate to Genet's depiction of homosexuality?**

He sees homosexuality as a wound; I see it as the difference between being blond or being brunette...I've had a long rich deep and permanent relationship with another man for twenty-two years. What I see in homosexuality is determined by my own private history-- it may not apply to others. But we have a happy house, in no way ghettoized. I think the rest of society accepts us readily, although that may be because of my success as an artist. But I do think the artist who is homosexual has an obligation to do his or her best to increase understanding and respect amongst the straights. At the same time, I don't necessarily feel compelled by my gayness.

**Are there any differences in writing about your experiences as a middle-aged homosexual as against writing about your experiences as a young man?**

Not really. "Scar Tissue" (the story of the arrest of a young gay sailor) was written just a few years ago. When dealing with an intense experience, you have to wait a long time in order for it to cool off. It's good to put distance between you and your experience-- otherwise you end up in reportage. You want to find the universal elements in the experience-- the things we share with straights. If it doesn't escape the gay ghetto experience, I feel it has failed.

INTERVIEWED BY **Walter Blumenthal**  
 AND **Tom Warner**

*Which brings us to another question: the relationship between art's depiction of homosexuality and the social reality of the homosexual struggle. Is art created "for art's sake", or can it have some social purpose as well? And what about stereotyping?*

We have to be careful not to dismiss all the "stereotypes." Some of the traits ascribed to us have some validity: I think gays are "gayer" than straights. Ten, fifteen years ago we were irritated at being at the level of having to say that every great artist was a homosexual...and we reacted by denying that any were homosexual! Art is not moral or immoral-- it is amoral, it stands on its own.

*But, as a homosexual and an artist, are you not moved one way or the other by the drive for honesty that results from the pressure gays have exerted in the past few years? Hasn't culture either ignored or glorified homosexuality?*

Yes. And I think the "drive for honesty" is what I've striven for in my own work. I've stood there, on stage, I've freely described gay sex, jacking off...I'm determined to level with the world. By our struggle and our honesty we elicit a response, from the straight world, that is much more genuine and much more compassionate.

*Have you found greater receptivity for your art with the wider acceptance of homosexuality?*

No, although I suppose there is a great difference between the present and, say, the 1950's. It's hard to say how much the honesty I strive for is aided and abetted by the times we're living in. The great thing the young have done lately is to affirm the virtue of honesty, which is what makes my art germane to my own time. Art has to belong to a time. It may become timeless, but there must be the fragrance of one's own period in one's work. The way I try to belong to my own time is by leveling with my audience.

*During your performance of "Giulietta", I was particularly struck by the motherly relationship depicted there. Do you think that such a depiction could only be created by a male artist if he were gay?*

Well, I think men have maternal feelings, feelings which the heterosexual world suppresses. Men aren't allowed to express these feelings, but I know they exist. Straight fathers have come up to me after performances of "Giulietta" and said that they found that it was true for them, that they hadn't been aware of it before. Gay art has a lot to enrich the heterosexual world: that's why it exists.

*I notice that your tour is being sponsored by the Canada Council. Have there been any restrictions placed on your art by government corporations and foundations?*

I'm aware of bureaucratic nervousness in some quarters, although I can't honestly complain of victimization. As for restrictions,--there was the example of my play "Flowers for Okalla" which provoked all sorts of anti-gay letters when it was performed on the CBC; I think



it was put in the bleachers for a year or so after that happened. And the bureaucrats aren't the only source of prejudice: I was at the CRIC conference last summer in Ottawa, when someone made a remark hostile to homosexuals. I got up and said, "Speaking from the province that has the biggest fruit industry in Canada..." and the piece dissolved in laughter. I know that they knew I was gay, but I wanted to spell it out, to move it away from the level of innuendo. The same problem arises throughout the artistic world, and I take the attitude that if they're going to have a gay artist working for them, they're going to have to pay for their liberalism; they're not going to have me on the cheap.

*Do you nevertheless resent the dichotomy between sexualities in our cultures? Can you free yourself from a certain typing?*

I have no awareness of playing a homosexual role in terms of my art. People will take out of your art what they're emotionally capable of taking. I remember a woman interviewer from some magazine who had heard "Scar Tissue". She was the mother of a ten-year-old boy, and what absolutely held her was that it forced her to think about what might happen to her son's sexuality. It gave her an understanding of her child and what secret experiences he would have at the age of seventeen.

*How do you compare Canadian attitudes on sex and art with the attitudes of other nationalities?*

The Canadian way is just not to mention things; our prejudices are rarely spelled out. The Canadian has developed a PhD skill in being around gays and not bringing it out. Perhaps that is why Canadian homosexuals are much less militant than their American or British brothers. I've never been asked by the gay community in Vancouver to perform for the community, even though I've been performing for six years. On the other hand, this is not the case with lesbian writers, who have been asked to speak to lesbian groups. As a Canadian artist who is gay I've felt a certain loneliness. When I make a statement as a gay, I never feel any supportive feelings, because there never have been. Yet, of course, there are as many gay artists here, proportionately, as anywhere else. Most are still rather closeted.

*Should gays have cultural heroes?*

Jews need Jewish heroes and homosexuals need homosexual heroes too. A gay movie star, for example, should be prepared to speak before gay groups. "Coming out" is not an absolute obligation, but one should think twice before turning down a request to speak. It's not a categorical moral obligation, not a tyranny; but I'm inclined to criticize the gay liberation movement for not finding its own resource people. If second-rate art is being pushed in the ghetto, it's because, when it comes to gay content, the criterion has been quantitative rather than qualitative. The important thing is the quality and degree of gay sensibility. ■



David Watmough in Vancouver (1973).

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Coming-of-Age, the bulk of Homogenic Love and Its Place in a Free Society, and two other papers. In 1911 he published *Intermediate Types among Primitive Folk*, a summary of anthropological research into homosexuality in classical Greece and medieval Japan. Finally, in 1916, came his autobiography, *My Days and Dreams*.

This publishing effort is an extraordinary record of energy and dedication to a very difficult cause; yet for reasons which I hope will become clear shortly, it is one which has a peculiar and sad ambiguity about it. Certainly the publishing history of *The Intermediate Sex* is impressive; it was issued first in 1909, reprinted in 1909, 1912, 1919, 1921, 1930 and later in 1941 and 1952. In other words it sold, and must have been read by many gay people, since it was after all the only work of its kind available. Yet its impact on heterosexuals must, I believe, have been very slight, because it is vitiated by a peculiar and unacceptable theory of what homosexuality is.

The key influence on Carpenter's thinking on homosexuality, after Whitman had given him his ideal of homosexual 'comradeship', was Karl Heinrich Ulrichs, who probably deserves to be honoured as a founding father of homosexual emancipation in Western Europe.

Between 1864 and 1870 Ulrichs brought out in Germany eleven pamphlets on the subject of homosexuality, the last six of which bore his own name. The most important of these was *Memoirs: Die Geschlechtsnatur des männlichen Urmenschen*, which was published in Schleiz in 1868, when Ulrichs was forty-three. Here he discussed his own autobiography as a case history of a male homosexual. According to Havelock Ellis (*Sexual Inversion*) he later campaigned for a change in the German law.

Ulrichs defined a male homosexual as *anima muliebri in virile corpore inclusa* - a female soul enclosed in a male body. To such a person he gave the name 'Urmann', a reference to Pausanias' speech in Plato's *Symposium*, in which love between men is said to be inspired by the Aphrodite who is the daughter of Uranus, or Heaven. This word Urmann was used regularly before the First World War; sometimes it is anglicised as 'Urmannian'.

## ... Carpenter

Carpenter accepted Ulrichs' theory of 'a female soul enclosed in a male body' almost without question, though his friend Havelock Ellis pointed out in *Sexual Inversion* in 1897 that it had no real scientific value. But Carpenter had a strong predilection for mysticism - he was profoundly influenced by Eastern religious thought in his late thirties - and this became more and more marked as he grew older. Ulrichs' theory became for him the basis of an increasingly complex view of the nature and function of the homosexual within the general order of things, a view which reaches its fullest development in *The Intermediate Sex*.

As early as 1895, in *Homogenic Love*, he is not merely content to accept that homosexuality happens; he reveals in addition a need to answer the question 'Why homosexuality?' and remarks of scientific investigation into the subject:

"While unable on the one hand to shatter the physical attraction in question as definitely morbid or the result of morbid tendencies, it [Science] is unable on the other hand to say positively at present what physiological or other purpose is attained by the instinct." (p. 31)

But towards the end of the pamphlet, he supplies his own answer:

"...in truth it seems the most natural thing in the world that just as the ordinary sex-love has a special function in the propagation of the race, so the other love should have its special function in social and heroic work, and in the generation - not of bodily children - but of those children of the mind, the philosophical conceptions and ideals which transform our lives and those of society." (pp. 42-3)

This idea derives, without much alteration, from Plato's *Symposium*. Carpenter goes on to suggest that homosexual couples will be best equipped to tackle the great problems of social reconstruction which lie ahead; they will enjoy 'that kind of comradeship which satisfies and invigorates the two lovers and yet which leaves them free from responsibilities and impediments of family life'. (p. 44)

Although this idea is to be found in *The Inter-*

*continued page 38*

## "Homogenic Love": Carpenter's classic defence

Homogenic Love and Its Place in a Free Society was not only one of the first campaigning homosexual pamphlets in English, but probably one of the greatest. Here we have, already fully developed, the lines of an apologetic which has since been repeated times without number. The pamphlet was shortened and spoiled slightly when it was incorporated in *The Intermediate Sex*, but it retains its force.

Carpenter begins by going through the major homosexual literature of the ages to support his contention that there is such a thing as gay love, and then he insists on the reality of this affection to those who feel it. Homosexuality, he says: "is so deeply rooted and twined with the mental and emotional life that the person concerned has difficulty imagining himself affected otherwise than he is; and to him at least his love appears healthy and natural, and indeed a necessary part of his individuality." (I.S., p. 56) He insists on the numbers involved; he thinks about 1 in 50, but rejects as exaggerated the figure 1 in 22 which had been advanced by a Dr. Grabowsky in Germany. He devotes a great deal of energy and space to rebutting the belief, so unquestionably held in his time, that homosexual behaviour was a symptom of bodily or mental degeneration. In order to do this, he has to summarise and quote from the works of German psychopathologists who had gone into the question. Having done this, he tackles the question of gay sex. Here he had to deal with the belief that the function of sex was the propagation of the species. He had already challenged this in his work on heterosexuality, and now he repeats his challenge. His defence of gay sex is quite blunt in the original pamphlet; in the book, it is disposed of more rapidly. Nonetheless, the point is made:

"If on the one hand its results [the results of scientific investigation] have been chiefly of a negative

character, and it admits that it does not understand the exact place and foundation of this attachment; on the other hand, since it recognises the deeply beneficial influences of an intimate love-relationship of the usual kind on those concerned, it also allows that there are some persons for whom these necessary relations can only come from one of the same sex as themselves." (I.S., p. 65)

He then describes, from a German writer, a case of a homosexual who had found a successful love affair and whose health had improved immeasurably. Doubtless at the back of his mind, however, he was recalling his own experience.

"In such cases the love, in some degree physically expressed, of another person of the same sex, is allowed to be as much a necessity and a condition of healthy life and activity, as in more ordinary cases is the love of a person of the opposite sex." (p. 66)

Both the pamphlet and the chapter it became end with a plea for reform of the law:

"It has to be remarked that the present state of the law... is really quite impracticable and unjustifiable. While the law rightly seeks to prevent acts of violence or public scandal, it is going beyond its province when it attempts to regulate the private and voluntary relations of adult persons to each other... it has undertaken a censorship over private morals (entirely apart from social results) which is beyond its province, and which, - even if it were its province - it could not possibly fulfill; it has opened wider than ever before the door to a real, most serious social evil and crime - that of blackmailing; and it has thrown a shadow over even the simplest and most natural expression of an attachment which may, as we have seen, be of the greatest value in national life." (I.S., pp. 78-80)







mediate Sex, along with most of Homogenic Love, it is only mentioned in passing. The dominant idea in the book is derived from Ulrichs rather than Plato: it is that some homosexual men and women combine in themselves the best qualities of both sexes, and represent a kind of elite:

"The inattentive artistic nature of the male of this class, his sensitive spirit, his wife-like emotional temperament, combined with hardness of intellect and body; and the frank, free nature of the female, her masculine independence and strength wedded to the thoroughly feminine grace of form and manner; may be said to give them both, through their double nature, command of life in all its phases, and a certain pre-eminence of the secrets of the two sexes which may well favour their function as reconcilers and interpreters. Certainly it is remarkable that some of the world's greatest leaders and artists have been drawn either wholly or in part by the Uranian temperament—

as in the cases of Michael Angelo, Shakespeare, Marlowe, Alexander the Great, Julius Caesar, or, among women, Christine of Sweden, Sappho the poetess and others." (Intermediate Sex, pp. 37-8)

This is the conclusion of the second chapter (originally the pamphlet "An Unknown People"). It reflects very clearly the circumstances in which it was produced. Carpenter feels the need to distinguish between "the extreme and exaggerated types of the race," and "the more normal and perfect types." (I.S., p. 29) He gives a fairly lengthy description of an ultra-effeminate man, and then of an ultra-masculine woman, who represent the extremes. Though he refers the reader to Henry III of France and Queen Christina of Sweden, it is pretty clear that it is Oscar Wilde whom he has in mind when drawing his picture of the extreme Uranian male.

It is "the more normal and perfect types" who are eulogised in the long passage above; they are to be the "reconcilers", i.e. reconcilers of the sexes, as is made clear in the introduction to *The Intermediate Sex*. There it is also made clear that they have a further function: "It is probable that the superior Urnings will become, in affairs of the heart, to a large extent the teachers of future society", Carpenter says. The statement is repeated in the book's final chapter, "The Place of the Uranian in Society": "For indeed no one else can possibly respond to, and understand, as they do, all the fluctuations and interactions of the masculine and feminine in human life." (I.S., p. 121)

Carpenter derived all this from Ulrichs' basic hypothesis. To complete his own theorising, he added a component of his own, that homosexual attachments are less sensual than heterosexual attachments. When talking of the finest Urning men he remarks: "...it is possible that in this class of men we have the love sentiment in one of its most perfect forms -- a form in which from the necessities of the situation, the sensuous element, though present, is exquisitely subordinated to the spiritual." (I.S., p. 34). In the Introduction to the book, which was the last part to be written, he goes further: "With a good deal of experience in the matter, I think one may safely say that the defect of the male Uranian, or Urning, is not sensuality -- but rather sentimentality. The lover, more ordinary types of Urning are often terribly sentimental; the superior types strangely, almost incredibly emotional; but neither as a rule (though of course there must be exceptions) are so sensual as the average normal man." (p. 13)

We may well note with a little regret that the man

## ... Carpenter

who was one of the pioneers of frankness about sex nonetheless did not escape the old elevation of the "spiritual" above the "sensual", and, more sharply, we may register misgivings about the language of "superior" and "lower" Urnings. These misgivings will intensify as the whole argument moves

to its conclusion near the close of the book's final chapter:

"If the day is coming -- as we have suggested -- when Love is at last to take its rightful place as the binding and directing force of society (instead of the cash-nexus) and society is to be transmuted in consequence to a higher form, then undoubtedly the superior Urnings -- prepared for this service by long experience and devotion, as well as by much suffering -- will have an important part to play in the transformation. For that the Urnings in their own lives put Love before everything else -- postponing to it the other motives like

money-making, business success, fame, which occupy so much space in most people's careers -- is a fact which is patent to everyone who knows them. This may be saying little or nothing in favour of those of this class whose conception of love is only of a poor and frivolous sort; but in the case of those others who see the god in his true light, the fact that they serve him in singleness of heart and so unremittently raises them at once into the position of natural leaders of mankind."

Carpenter's concept of love, "a binding and directing force of society", could only be, at best, a kind of general good-will felt by all for all. Such a sentiment certainly has little connection with the sexual love of gay people or anybody else, which is by definition a unique feeling towards a person who in the eyes of the lover is also unique, or at least very special. It is the old distinction between *agape* and *eros*. We also note the hankering after an elite, a new ruling class, which was so prominent a feature of European thought at this time and afterwards -- somewhat ironic, in view of Carpenter's connection with the left. But, in general, Carpenter's work retains a remarkably contemporary feel, and deserves to be read much more widely than at present.

### A CHECKLIST OF CARPENTER'S WRITINGS NOT MENTIONED ABOVE

*Towards Democracy*, complete edition, 1905. A book of poetry. The final section, "Who shall command the heart?", had appeared separately in 1902.

Some Friends of Walt Whitman, A Study in Sex-Psychology, London, 1924. A 16-page pamphlet on Whitman's sexuality -- very blunt. It contrasts with a fairly coy handling of the same theme in his *Days with Walt Whitman* (1905).

(Anonymously.) Carpenter is one of the case-histories in Ellis' "Sexual Inversion" (later *Studies in the Psychology of Sex*, vol. 11). He is number VI or VII, depending on the edition.

Three of Carpenter's major works are available at Glad Day Books, 139 Seaton St., Toronto M5A 2T8, Ontario:  
*The Intermediate Sex*, (paper) \$2.80  
*Love's Coming-of-Age*, (paper) \$2.80  
*Towards Democracy*, (hardcover) \$5.25  
 Mail orders add 20¢ per title for postage.



(L.) George Merrill; (r.) Carpenter at age 66



# Classifieds

We welcome your ads. Please include payment (\$5 per word) with your ad. We reserve the right to edit or refuse any ad. You may use the Body Politic mailing address (Box 7289, Stn A, Toronto, Ontario M5W 1X9) as your return address; we will hold replies for a follow-up at 193 Carlton St., Toronto (no charge) or forward them to another address (\$1 charge per ad per issue).

## personal

**Harry gay male, 22, 6'11", 185 lbs** is very similar to assist in building his cottage on Lake Simcoe. No experience necessary. Live in. Reasonable pay. Call, 416-261-0270.

### OTTAWA

Small, slim guy, 25, fairly attractive, seeks handsome masculine friends 7-30, slim-medium build, interested in spanking (no leather or S/M), either or both roles, for friendship and good times. Also seeks sensitive, intelligent guy of above disposition for sincere, warm relationship. An awkward inexperience, primarily submissive, and very discreet. Must send photo along with frank letter to: Office Mail, Box 2271, Postal Station D, Ottawa, Ontario K1P 5N4.

Opportunities for Gay males only. From all over the world. Please send two International Reply Coupons for post and addressed envelope for reply. Shay, 30 Stoney Knoll, Burnaby Rd., Salford 7, Lancashire, England.

Young guy, 25, 5'11", 135 lbs, sensitive, intelligent, seeks same 18-30 for relationship based on honesty, trust, respect. Preference for oral arts. Serious replies only, picture if possible, phone no. a must. Occasional, Box 105, Stn 2, Toronto, Ontario M5N 2Z3.

### METROSCAPE

White, 27, 5'7 1/2", 175 lbs, married, new to the gay scene. Needs someone who is passive, good looking, between 19-28, well endowed, I am willing to learn. An average enigma in Gough-brookner area. Will answer all letters. Photo if possible. Drawer 46, c/o Body Politic, Box 7289, Stn A, Toronto, Ontario M5W 1X9.

Transsexual, Swedish, 28, 5'10", 122 lbs, light complexion, blue eyes, tight brown hair, smooth feminine body, love his people and other transsexuals-both types. P O Box 209, New York, NY 10003.

Are you like me, intellectually and culturally stimulated, male, under 40 and attractive physically, 'gay' in every sense of the word, and seeking a sincere attachment? If you are, why not send your photo and phone number? Drawer 59, c/o Body Politic, Box 7289, Stn A, Toronto, Ontario M5W 1X9.

Spring has sprung and I want to enjoy life with someone really nice. Sunbathing on private beaches, water-skiing, walks in the country, weekend travel, flying, shows, quiet moments, etc. I don't like bars and hotels and would appreciate one who feels same. I'm 29, 175 lbs, medium build, successful, considered good-looking. You must be slim to slim-medium build, average to good-looking, masculine (no fumes) age 32+. Photo appreciated but not essential. Write John, Box 191, Stn A Willowdale, Ontario.

An ex in Toronto, goodlooking, 23, Aquarian, blond hair, blue eyes, 6' 10" lbs. Would like to hear from other long hairs 18-25 for friendship and fun. Send letter with photo to: Al, Drawer 63, c/o Body Politic, Box 7289, Stn A, Toronto, Ontario M5W 1X9.

White male, 25, 5'10", 160 lbs, funnished, mustache, Larry, Cal or write Jack, 11155 Northlawn, Detroit Michigan, 313-1788. Come home. I live you, honey. I've never found anyone like you. I need you. You didn't call me. If you're there, tell me what happened.

### IN SHOW BUSINESS

Tall, good-looking, masculine, 37, working in film and TV. Successful and satisfied, but new to Toronto seeking for young companion, under 25. Also in show business. Occasional meetings and friendship, but no permanent commitment because of demands of work. Enjoy dining, dancing, movies, and would welcome company. Sincere and discreet. If you like the sound of this arrangement and can send photo, please write: Box 400, Station J, Toronto, Ontario M4T 4A8.

Rather average guy, 39, professional, likes music, books, theatre, movies, wrestling, Fr. and J/O initially seeks correspondence from similar type guys. Age range, 18-30, looks, end. Photo not important.

Write Russ, Drawer 58, c/o Body Politic, Box 7289, Stn A, Toronto, Ontario M5W 1X9.

Rural communal living situation sought by male, age 25; flexible-but prefer an organic and counter-cultural orientation. Ambience of surroundings and environment is important to me. If you have information or are looking for something similar, please write: Bill Scra, c/o Gay Freedom League, 103 College Place, Syracuse, NY 13210, USA.

### YOUNG OUTRAGED GAYS

Would like to meet young Philadelphians living in Montreal. I visit quite often. An in my thirties and excited by you, straight or gay. Can be very open or extremely passive. What's your kick, Box 3349, NYC, NY 10001.

Good-looking, well educated white male AQUARIAN, 28, 6' 10", seeks same age persons under 26 for friendship and possible long lasting relationship (no one nighters please). An fond of nature, travel, sports, music, and good sex. Let me describe yourself. Photo appreciated, returned with mine. Drawer 41, c/o Body Politic, P O Box 7289, Stn A, Toronto, Ontario M5W 1X9.

Quiet sincere German, 44, 178 lbs, clean-cut athlete, interested in arts, classical music, desires meeting discreet, loyal gay guy (girl) capable of sustaining a pleasant friendship. Write P O Box 515, Postal Stn K, Toronto, Ontario M4P 2G9.

### BURLINGTON

Gay male 30 like to meet very sincere person for long-lasting relationship based on affection and honesty. Physical attractiveness not necessary. Only reply to those sincerely & not sentimentally prejudiced. Photo appreciated. Write to Howard, Drawer 46, c/o Body Politic, Box 7289, Stn A, Toronto, Ontario M5W 1X9.

Single male, 37, enjoys motorcycling, camping, fishing, etc. Desires friendship with sincere males having similar interests. Please write N. Graham, Box 8155, Stn F, Calgary, Alberta.

### GAY MIERS

Light motorcycle enthusiast, Toronto, 29 and attractive, seeks other gay bikers for friendship and possibly more. I like high speeds, camping out. I have toured much of the USA, part of Canada, on a Suzuki 250 street bike. Write Gay Biker, Drawer 46, c/o Body Politic, Box 7289, Stn A, Toronto, Ontario M5W 1X9.

Fine art painter, 23, 5'9", would like to meet someone for a possible relationship. Into art and film mostly. Write: Darcel, Drawer 48, c/o Body Politic, Box 7289, Stn A, Toronto, Ontario M5W 1X9.

Going west! Leaving for Vancouver-Victoria around August 1-10. Need someone to help with driving. Going in 18" truck. Call Dan 469-1970 between 6 & 10 pm.

Fine art painter, 25, 6' 17 1/2 lbs, looking for friendly and possible relationship. Creative and sincere types need only reply. Curdvan, Drawer 79, c/o Body Politic, Box 7289, Station A, Toronto, Ontario M5W 1X9 or call 363-0875.

Guy, 19, starting out in gay life, wishes to correspond with same. Interested in art, photography, cartoons. Have good sense humor. Send letters to Paul, Drawer 56, c/o Body Politic, Box 7289, Stn A, Toronto, Ontario M5W 1X9.

## women

**THE GILTS GUIDE - 1974**  
Over 700 listings in more than 20 countries-the international bar guide/directory for gay women. Send \$5.00 only to: The Gilt's Guide, 115 NW Montgomery Street, San Francisco, California, 94105. No callers, please 364-6671.

## accommodation

**TORONTO**  
Two furnished bedrooms and private sitting room-plus a kitchenette-verandah and garden-well kept home close to subway and shopping. Must be discreet and clean-all replies answered. Drawer 60, c/o Body Politic, Box 7289, Stn A, Toronto, Ontario M5W 1X9.

**TORONTO**  
Gay male commune needs 7th person. Downtown location. Cookin' and liberation policies are important assets.

### APARTMENT WANTED

Gay male, 30, quiet, spending summer in Toronto seeks same. Will share your apartment or will swap with you. Please write Jim, Drawer 65, c/o Body Politic, Box 7289, Stn A, Toronto, Ontario M5W 1X9.

### TORONTO

Male roommate wanted, Share 1 bedroom. Call 363-0675 between 7 & 9 pm.

**TORONTO**  
Wanted: 1 person to share house with two others. Own car, \$65/mo. High Park area. Phone 767-2848 after 3 pm.

## publications

**"STRAIGHT TO HELM"**  
The New York Review of... Wild, sexy, less than "Treats 'Straight' as they do you. Revenge theory, conspiracy, inspiration, true residents' tales, ads, art. Trial subscription, 3 issues \$11 cash (Canadian D.K.). Box 982, Radio City Station, New York City 10019.

### JOURNAL OF IMPOSSIBILITY

Send for the first serious journal from the professional community, covering psychological, sociological, and anthropological aspects of homosexuality and gender identity. Free brochure from: Hawthorn Press, Box 180 West 72nd Street, New York City 10023.

### BACPLI 174

"The Gay Guide that gets into more pants than any other." All new, completely revised, up-to-date. Lists bars, bath, and clubs catering to gays in two pocket sized editions. Barry East - 33, (includes 29 extermestorm states in U.S.A. Puerto Rico). Barry East 33, (includes 22 westermestorm states in U.S.A. plus all of Canada & Mexico). Both books - \$5. Canadian cheques/money orders only. To: THE AWKWARD, Box 74695, Los Angeles, CA 90004.

Will send a gay liberation literature resource and a feminist literature resource list to anyone who sends a self-addressed stamped envelope. The stamped envelope is a must!!! Valuable guide as to where to obtain articles, newsletters, etc. Send to: Southern Gay Liberator, P O Box 2118, Boca Raton, Florida 33442. If you are a mail order book store and would like to get listed on the list lists-send a copy of your more recent catalog.

**EMMENTALLY** describe the grooviest emancipation, 6 only one, classified ads, products, stimulating articles. Send \$1.00 for information form. FER ENT, PO Box 32, Dept EDP, Mad. Sq. St., NYC 10010.

## services

### VISITING VANDERVOETS

HAVE A GAY STAY? Visit Transient Housing & Gay Information Service will find you a nice place to stay for \$1 a day & we'll guide you to the night spots for nothing! For info, send \$1 to HAVE A GAY STAY, 53-1146 Thurston St., Vancouver, B.C. V6E 1K3 or call (604) 681-0000. We are a non-profit organization.

### GAY CONTACT CLUB

For free personality questionnaire, write to International Steamship & Bodybuilder Ass., P O Box 142, Station Q, Toronto M4T 2H9. We get like guys together, no mismatches! all ages welcome. If you accept others closed only if you accept others. Members from information, photo we send I.S.B.A., is advertised across Canada, and offer low rates. Join under 25, free if you are just 21. Join I.S.B.A. today!

I.S.B.A., les copains, c'est un flitting room-plus de l'atmosphère, discrète, attention aux détails de la vie. I.S.B.A., c'est des centaines de milliers de lettres personnelles. Ecrivez au retour de la carte postale 142, Succursale Q, Toronto M4T 2H9. Questionnaire en français en envoi par retour de courrier dans une enveloppe sans indication d'origine.

### SANDSCAPE

Formed by guys, for guys (male and female) as an organization to bring us together, SandScape is an alternative means of meeting new and interesting people. Free colour brochure. Write Box 1704, Place d'Armes, Montreal.

**GAY MEN & WOMEN** advertise in our publication. Free advertisement & sample issue. Send \$1.00 and send \$1.00 for handling to FER ENT, POB 32, DUFF-LEOP, Mad. Sq. Sta., NYC 10010.

**WARNING:** If you're satisfied with the bars, the bath, and maybe the bushes, don't read further. If you're not, then I.S.B.A. has something to offer you. Ever heard of the hundred good reasons for joining I.S.B.A.? Here are seven of them: Reason 7: Replies by return mail. Reason 35: Low student rates. Reason 58: Membership lists coast to coast now available from which you can reselect your own contacts. Reason 91: If you're snowed in Resolute, NWT, there's an I.S.B.A. member there.

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Portrait photography in home or in studio, please contact Raphael Bandman: 366-6239, 165 Spadina Ave #31, Toronto.

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## community page

## British Columbia

## Vancouver

Gay Alliance Toward Equality  
2142 Yew St.  
(604)736-5319

Gay People Of U.B.C.  
Box 9 Student Union Building  
University of British Columbia  
(604)736-5319

Gay People of Simon Fraser University  
Box 82141  
North Burnaby B.C. V5C 5P2  
(604)291-3270

Lesbian Drop-In  
804 Richards St.  
Vancouver V6B 3A7  
(604)684-0523

Urban Image  
(Gay Media Collective)  
752 E. 17th Ave.  
Vancouver V6V 1B9  
(604)879-4977

Have a Gay Stay  
A transient referral and information  
service. (604)681-8413  
33-1148 Thurlow St. Vancouver V6E 1X3

## Victoria

Gay People's Alliance  
Box 701 Victoria  
(604)386-2359

## Alberta

## Edmonton

Gay Alliance Toward Equality  
Box 1852  
Office and Centre:  
8225 - 109 St. (2nd floor)  
(403)433-8160

## Saskatchewan

## Regina

University of Saskatchewan  
Homophile Association  
c/o Student's Union Building  
U. of Saskatchewan-Regina Campus

## Saskatoon

Saskatoon Gay Action  
P.O. Box 1662, Saskatoon  
Phone: 652-0972

Lesbian Feminists  
244-0681

## Manitoba

## Winnipeg

Gays for Equality  
Box 27 U.S.M.U.  
University of Manitoba  
474-8216

## Ontario

## Hamilton

Gay Liberation Movement  
P.O. Box 44 Station B  
Hamilton L8L 7T5  
(416)529-6738 or 544-0635

## Kingston

Queens University Homophile Assoc.  
c/o Terry Matson, Victoria Hall  
(613)547-2893 (Mon-Thurs 7-10PM)  
Kingston K7L 3N6

## Toronto

Gay Alliance Toward Equality (GATE)  
193 Carlton St.  
Toronto M5A 2K7  
(416)961-9389

Community Homophile Association of  
Toronto: 223 Church St. (3rd. floor)  
862-1544 (24 hr. emergency service)  
Social Centre: 201 Church St. 862-1169

The Women's Place & Lesbian Collective  
137 George St.  
(416)363-8021

Metropolitan Community Church  
20 Trinity Square  
(416)364-9709

Unitarian-Universalist Gay Caucus  
c/o Elgin Blair, P.O. Box 6248  
Station A Toronto M5W 1P6

Canadian Gay Liberation Movement  
Archives  
205 Boulton Ave.  
Toronto M4M 2J8  
(416)465-1405

## Guelph

University of Guelph Homophile  
Association  
Brew Hall, U. of Guelph  
Guelph N1G 2W1

## Kitchener-Waterloo

Waterloo Universities Gay Liberation  
Movement  
c/o Federation of Students  
University of Waterloo  
(519)885-1211 ext. 2372.

## London

University of Western Ontario  
Homophile Association  
U.C.C. #205C  
U. of Western Ontario  
London N6A 3K7  
(519)679-6441

## Windsor

Gay Unity-Windsor  
P.O. Box 2 Sandwich P.O.

## Ottawa

Gays of d'Ottawa  
P.O. Box 2919, Station D  
Ottawa K1P 5W9  
(613)238-1717

Ottawa Women's Centre  
136 Lewis St. (rear)  
(613)233-2560

## Thunder Bay

Lakehead Gay Liberation  
c/o Lakehead University  
Student's Union  
Lakehead University  
Thunder Bay Ont.

## Québec

## Québec

Centre Humanitaire d'aide  
et de libération (CHAL)  
CP 596, Haute-Ville  
Québec G1R 4R8  
525-4997

## Montréal

Association Homophile de Montréal  
Gay Montréal Association  
3664 rue Ste-Famille  
80x 694 Station N  
Montréal PQ H2X 3N4  
(514) 288-1101

Front Homosexuel Québécois de  
Libération  
c/o Gui Lavoie Goyette  
2126 rue Amherst

Service d'Orientation Homophile  
Montréal Homophile Counselling  
3664 rue Ste-Famille  
(514)842-9761 or 842-9762

Eglise Communautaire de Montréal  
St-Jean-Baptiste  
CP 610 Succursale NDG  
Montréal H3A 1X9

Gay Line  
(514)843-8849  
Fri-Sun 8PM-midnight

Montréal Gay Women  
3664 Ste-Famille  
(514)843-4902

## Nova Scotia

## Halifax

Gay Alliance for Equality  
Suite 207  
1585 Barrington St.  
(902)423-7657 (7-10PM Thurs-Sun)

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